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MIRACLES IN MODERN LIFE

MIRACLES IN MODERN LIFE


By THE
REVD. JOHN LAMOND, D.D.

PSYCHIC BOOK CLUB
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“ A further step has been taken by investigators. They assert, and indeed I myself assert, that it is possible to get into telepathic communication with those who have survived death of the body. Their mind, their character, their personality persist; and though they cannot directly make any impression on our material senses, yet urged by continued affection, or by some other sufficient reason they can occasionally make use of a physiological instrument, the brain-nerve-muscle mechanism of a living person endowed with the receptive or telepathic faculty—so as to convey messages to those left behind. And in so doing they often take steps to prove their identity, and establish their continued existence.

It is not easy to say all that, for it is not a thing to be said lightly. I only say it on the strength of a great body of evidence now known to me and to many others. Either it is true or it is false. If it is true it is difficult to overstate its tremendous importance.”

SIR OLIVER LODGE.



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DEDICATION TO LADY PALMER

Dear Lady Palmer,

I dedicate this book to you. It contains the story of the psychic photograph taken in the crypt of the Memorial Church at Domremy told in your own words. That photograph ought to settle the question as to the reality of psychic photography.

With regard to the other experiences recorded in this book they are as the merest commonplaces for those who possess the deeper knowledge. Meanwhile, we must wait for the wiser day, a day in which all that is true in psychic investigation and all that is true as regards the deeper spiritual life will be more fully recognised.

Yours faithfully,

JOHN LAMOND.

London,

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During the last three hundred years our conceptions of the outward material universe have been enormously enlarged. Man could form some idea of a world that could be circumnavigated, but when it was discovered that our Earth was merely one of several other planets revolving round the sun, and that these planets were revolving at enormous distances from the sun his mental energies were taxed to the utmost. When it was further discovered that our solar system was only one of millions of similar solar systems, and that the Milky Way was probably only one of many similar universes, then man had to accept an extremely humble position, and recognise that he was only as a mote in the immensity of God. But before these conceptions could be accepted there was a sustained struggle on the part of the pioneers of astronomical science. Copernicus only ventured to publish his treatise when on his deathbed. The first published copy of that treatise he was permitted to see, and he left it as his legacy to mankind. Galileo from all accounts had a sore enough time of it. He wrote Kepler that he could not induce the professor of philosophy in his University to look through his telescope. That dreaded telescope revealed too much ! One hundred and twenty years of our Earth time had to pass before the Intelligencia of Europe would accept the teaching of Galileo.

It is always the same. Every new conception as regards Science, and certainly every new conception

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as regards spiritual facts, meet with opposition. The Christ who challenged the orthodox teaching of his age was nailed to a cross. The early Reformers died at the stake; and they only sought to introduce into the Church certain modifications of belief and practice. It is no marvel then that the facts tabled by Spiritualists should be treated with indifference or neglect. Dr. Alfred Russel Wallace in 1895 published his book *Miracles and Modern Spiritualism*, one of the ablest books written on the subject; and in that book he maintains that the facts of Spiritualism are as fully proved as any scientific fact could ever be. Dr. Russel Wallace was a competent judge of the value of scientific evidence. But if the facts were fully proven in 1895 how much more is this true to-day when during the intervening period a mass of incontrovertible facts has been accumulated! Many of the greatest minds in Europe are now engaged upon these problems. It is unnecessary to mention the names of the eminent men in our own land who have given their life-energy to establish the spiritualistic position. And yet official science turns the "blind eye" upon this subject. Even Lord Kelvin declared in answer to Mr. Stead's enquiry that borderland subjects were "due to fraud or bad observation," and at an earlier period Sir David Brewster declared as regards these mysterious manifestations that "spirit was the last thing he would give in to!" Mr. James Douglas recently in the columns of *The Daily Express* made an appeal to the scientific world to deal with this question. It is to be hoped that his appeal will receive attention.

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But if official Science has turned " the blind eye " on Spiritualism what is to be said as regards the attitude maintained by the Christian Church for this is a subject that primarily concerns the Church? That scientific evidence can be produced to prove that there is a future life and a future world, and that a measure of communication can be maintained between the two worlds is a fact that ought to be of interest to every Christian man and woman. It is upon these central facts that the Christian faith has been built. The Resurrection of Jesus Christ is regarded as the key-stone in the arch of the Christian faith. Spiritualism alone can explain the Resurrection of Jesus which otherwise would remain an isolated fact in human experience. On this all-important matter F. W. H. Myers truly wrote :—" I venture now upon a bold saying : for I predict that in consequence of the new evidence, all reasonable men a century hence will believe in the Resurrection of Christ, whereas, in default of the new evidence no reasonable man, a century hence, would have believed it."

And as to the essential teaching of Spiritualism Sir Edward Marshall Hall, K.C., who certainly could be credited with a keen legal mind, has written : " I was, and am, convinced that there is an existence beyond so-called death, and that there are means of communication between them and us."

- In this book we have recorded some personal experiences of psychic phenomena, and some experiences of trusted friends on whose statements we can rely. But however valuable such evidence may be, that evidence can never convey complete conviction to

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the mind—at least at this period of mental development. Future generations will accept these statements as readily as meanwhile we accept the statements regarding Saturn's rings. We accept such statements on Scientific authority. But the spiritualistic position is different. We are, as yet, merely as pioneers in a movement whose claims are so deep and far reaching as to revolutionise the conceptions hitherto held alike as regards Religion, Science, Philosophy and Sociology. It is a reconstructed world that we contemplate. It is the dawn of a new era that we welcome. And to reach such a conviction something more is needed than reading books of evidence as regards psychic phenomena. It is the personal contact with the supernormal that brings conviction. It is the realisation that life here on earth is merely a temporary experience, and that before us all there is the possibility of an eternal progression from sphere to sphere; it is the realisation that there is another world as objective to the inhabitants of that world as this outward material world is to ourselves; it is the complete certainty as to these fundamental truths that changes at once all spiritual values, and opens out vistas of thought which become as a dynamic force within us ever urging us forward to renewed energy and enterprise. Memorable, indeed, in the life of every spiritualist is that moment when he has consciously contacted the supernormal, and thereby has entered God's wider world. The measure of his consciousness, with a leap as it were, is enormously enlarged, and he can leave all with confidence to the Universal Plan.

CHAPTER I

ON EVIDENCE

“ There is nothing self-contradictory, nothing absolutely inconceivable in the idea of intelligences uncognizable directly by our senses and yet capable of acting more or less powerfully on matter. There is only, to some minds, a high improbability arising from the supposed absence of all proof that there are such beings. Let direct proof be forthcoming, and there seems no reason why the most sceptical philosopher should refuse to accept it. It would be simply a matter to be investigated and tested like any other question of science.”—Dr. ALFRED RUSSEL WALLACE.

Since the publication of “ Kathleen ” in 1925, many letters have reached me complaining of the lack of evidence in the volume as to the validity of the message I received regarding her by the hand of Mr. Wilson. I quote from one letter before me :—

“ I like your book very much, but I think as it was about Kathleen you should have had more evidence. I waited for it all through the book and was surprised to find none.”

Many other correspondents wrote in similar terms. A friend recently, who is deeply convinced of the reality of psychic phenomena, told me frankly that he was disappointed with the book. “ It contains no real evidence,” he said. But it may be asked, what is the form of evidence the public require? In a generous review of Sir Oliver Lodge’s book “ Science and Human Progress ” in *The Times*, May 27th, 1927, the writer somewhat unreasonably demands

from Sir Oliver more evidence for his convictions. "For this reason we wish that Sir Oliver even in a course of popular lectures had given us detailed references to his evidence. As it is, although we respect his convictions he does nothing to make us share them." As if Sir Oliver had not already published "Survival of Man" and "Raymond" and discussed with meticulous care in these volumes the various aspects of evidence in favour of survival after death.

Still this demand for evidence is a sign of hope. At the time "Kathleen" was published there were several volumes before the public dealing with evidence. We had "Towards the Stars" by Dennis Bradley, "Northcliffe's Return" by Hannen Swaffer, and other books all confirming the testimony of these writers. It did not occur to me that I was to add to the evidence that had been so effectively given. But as I am assured that the public demand evidence, and that any book published on psychic subjects has value only in so far as it furnishes this evidence, I will attempt in these pages to place before my readers some of the facts that have induced me to take a definite stand upon this subject, and to proclaim that spiritualism is one of the greatest subjects that challenges the public mind during the first half of the twentieth century.

We have long held the view that Humanity in our Western World is on the threshold of a new era. *That era will be the electrical era.* This may be due to a conjunction of planetary forces, or to the fact that our Sun is passing from the Sign Pisces to the

Sign Aquarius in the Zodiac, or to what is the teaching of History that at the end of every two thousand years there is a distinct forward movement in the experience of the race. But whatever may be the explanation there are indications in many directions that the older forms of thought are breaking up, and that new and wider conceptions are taking possession of the human mind. In this direction the discoveries of science cannot be ignored. Astronomy has enormously enlarged our conception of the universe. Geology has compelled us to think not in thousands but in millions of years of time. It is now generally conceded that our planet has existed for a thousand million years—how many more millions of years the brain of man has still to fathom. Evolution has transformed all our thinking. Charles Darwin not only revolutionized our ideas regarding biology, he has compelled theologians to readjust their outlook. In the midst of all this tumult and confusion Spiritualism has appeared to be mocked and jeered at as the Cinderella among the ashes, waiting the day when she will be led forth as the Queen of all the Sciences. There was a period when a man of very average ability could make a considerable income by exposing what he termed the frauds of Spiritualism. That day is past. There was a period when an editor who wished to increase the circulation of his newspaper organized what is termed a "spiritualistic stunt." That day is passing. Lincoln said, "You can fool all the people part of the time, and you can fool part of the people all the time, but you cannot fool all the people all the time." There is a widespread conviction

that when every allowance is made for possible impositions and fraudulent practices a deep bed rock of fact remains on which the beliefs of Spiritualists are based ; and that a discovery has been made which will change not only our ordinary views of religion and science but which will prove to be a dynamic force that will uplift the ideals of mankind. That discovery simply amounts to this :—a means of communication has been established between the seen and unseen worlds. This knowledge has existed more or less in every age. The sacred documents of every religion bear ample evidence as to this fact. But in these modern days this knowledge is being placed on a scientific basis, and not less religious because it is scientific. The laws underlying this means of communication are being studied and systematized. A new science has sprung into existence known as Psychic Science.

Strange as it may appear, what should have been the primary study of our theologians and church leaders has been almost completely ignored by them ; and the discoveries have been made, not by bishops and canons or presbyters, but by humble individuals living in remote districts and obscure dwellings. Some homely farmer on the prairies of America far from universities and destitute of any literary training has written books that anticipated the findings of Darwin and Huxley, and which still challenge the consideration of the learned ; some unknown char-woman has seen visions and dreamed dreams and produced psychic phenomena that transcend our conceptions of the Possible ; some school girl discourses with an eloquence and a fervour that

astonishes our savants; a lonely youth emerges from his village to confound kings and emperors in their palaces by means of the psychic gifts wherewith he has been endowed. Such has been the history of Modern Spiritualism. Nor need we be surprised at this, for such has been the Divine method of working in every age. Were not several of the Apostles fishermen, conscious of the weaknesses and failures of human nature? Has not God chosen the weak things of the world to confound the mighty, and the things that are not to bring to nought the things that are? The world rolls on and nations rise and fall, but the real work of the world is done in secret. It is not the first time in history (nor will it be the last) that the words of the *Magnificat* have been fulfilled:—"He hath put down the mighty from their seats and hath exalted them of low degree."

With regard to the charge of fraudulent practices in Spiritualism that charge has been diligently and studiously exaggerated. In all my own personal investigations, extending to well nigh fifty years, I have only encountered one instance in which it could be asserted that fraudulent methods were adopted. That there have been mediums who attempted to deceive cannot be denied. On the other hand many of the charges of fraud that have been published in newspapers have been utterly groundless, as was the case with regard to the charge brought against Mrs. Deane by *The Daily Sketch*. It was asserted that her psychic photograph taken on Armistice Day was fraudulent. Sir Arthur Conan Doyle took up the challenge and vindicated Mrs. Deane from the

aspersions that had been cast upon her. It is so easy to attack a helpless medium. The Editor of *The Daily Sketch* told Mrs. Deane that if she had been misrepresented she could appeal to the Law Courts. He knew perfectly well that Mrs. Deane is not in a position to plead her case in a Court of Law; and that mediums have no legal standing in a Court of Law. Such is the penalty that often has to be paid for adherence to the truth. Hannen Swaffer in his investigations discovered how little inducement anyone has to become a medium, and rendered a just tribute of appreciation to a class that has suffered much on account of popular prejudice.

The British Psychic College at 59, Holland Park, London, exists to test the claims of mediums. Very important work is being done there in this direction. The spurious medium is firmly dealt with, warned, and, if need be, exposed. The genuine medium receives due recognition and is employed. It may be strongly asserted that Spiritualists as a body are determined to eliminate, as far as possible, all fraudulent mediumship from the movement. However much they may disagree on some points they are all agreed that the phenomena, in which they believe, must rest on a sure and verifiable foundation, and that any medium stooping to imposition in any form must be censured and dealt with.

Fraud has generally been associated with what is termed physical phenomena, *i.e.*, apports, materialization and kindred phenomena. Psychic phenomena belong to a different order, and cannot be simulated. But psychic phenomena again have to be judged by

their merits, and as to the value of these psychic phenomena the judgment of mankind is meanwhile suspended. All kinds of communications are streaming through, indicating that those who pass into the interior world are not immediately transformed either into saints or sages. We repeat that such communications have to be received not at their face value, but to the extent that they are intelligible and reasonable. Only disaster can follow a too subservient submission to such messages unless we are assured that they proceed from some superior intelligence that commands our reverence. "By their fruits ye shall know them." "Try the spirits whether they be of God." That these superior intelligences are contacting more and more the life of this planet is abundantly evident from recent manifestations. But if it can be proved (and for many people the evidence is complete), that such communication is possible, then there are two deductions from that fact of overwhelming importance (*a*) the soul survives the crisis called death; (*b*) there is another world known as the spiritual world, which is as real to the inhabitants living in that world as this outward material world is to ourselves.

In this respect Spiritualism confirms the fundamental beliefs of the Christian faith that the etheric body exists after death has taken place, and that there is a heavenly kingdom where the spirits of the faithful dwell. On the other hand, Spiritualists claim to have more intimate knowledge of the conditions that exist in the unseen world than what is generally proclaimed from Christian pulpits. They discard the idea that

the outward physical body will rise again, or that the spiritual part of our being is in a state of suspended animation until some far-off event called the judgment day. They hold that we are being judged every day; and that by spiritual laws, which are inexorable, we are certainly judged when we pass from this world to the next. How far the public mind has gone astray on these subjects is evidenced by many of our hymns in which we are taught that at the sounding of the trump we are all to start out of our graves where we have been resting. In several churchyards I have visited the impression left upon my mind, after reading the various epitaphs and texts of Scripture inscribed upon the tombstones, was that all those who had been interred in these graves were fast asleep! In view of this prevailing ignorance there is certainly ample scope for what has been termed the revelations of modern Spiritualism.¹

¹ Note.—This idea that the spirit is resting in the grave is embodied in the popular song “Danny Boy”:

“ But when you come and all the flowers are dying
If I am dead as dead I well may be,
You’ll come and find the place where I am lying
And kneel and say an Ave there for me;
And I shall hear though soft you tread above me
And all my grave will warmer, sweeter be;
For you will bend and tell me that you love me,
And I shall sleep in peace until you come to me.”

CHAPTER II

KATHLEEN'S RETURN

"Before experience itself can be used with advantage there is one preliminary step to make which depends wholly on ourselves: it is the absolute dismissal and clearing the mind of all prejudice, and the determination to stand or fall by the result of a direct appeal to facts in the first instance, and of strict logical deduction from them afterwards."—Sir JOHN HERSCHELL.

It has been difficult for me to determine the type of evidence that is demanded by my readers to support my contention that the message received through Mr. Wilson was a genuine message from one who had passed into the Unseen World. It may be well to reproduce the message here:—

"Kathleen Ogilvy Lamond not 't' but 'd' passed over seven or eight days ago to her knowledge, but time is different there. She used to argue with her father on Spiritualism but she's found since passing over that her father's views were . . . correct and she wants to get into communication with him for she has a lot of good work to do . . . She said she had been watching this medium as she knew that through her she could get into touch with her father as Mr. Wilson knew her father."

Kathleen died on the 11th March, 1922. The message reached me on the 22nd March, 1922. The "t" and "d" in the spelling of the name refers to the name Lamond as the word is frequently spelled Lamont, and Kathleen was jealous as regards the

spelling of the name. Her reference to time is interesting for we are assured that time and space in the interior world do not exist in the same sense as is the case in this outward, material world. In the interior world they live in the Everlasting Now; and as for space they can be here in Britain or in the United States or in Australia in a few moments of Earth time. Kathleen had opposed me in my views during her earth-life. When, however, suddenly and unexpectedly she found herself in the Interior World it is evident that she sought at once to get into communication with me.

So much for the message. It has been confirmed for me in many ways. It would be tedious to go over the various proofs I have received of Kathleen's continued existence. From Devonshire (Miss McEvoy) and from Stow, Midlothian (Mrs. Anderson), from Lady Palmer and others I have had written testimonies that Kathleen was sending me messages through these chosen instrumentalities, and Mrs. Brittain and Mrs. Annie Paterson have seen her beside me and described her. She is no stranger in the sacred séance room. As to my own interviews with her they almost take the form of speaking face to face. Should I give forth to the public the details of these interviews as has been done in so many other cases? I prefer to describe a séance that will ever be memorable in my experience, and which, if the facts are accepted, convey so much to the mind.

Paignton, Devonshire, has for several years been a centre for psychic investigation. Mr. Evan Powell resides in that town. He is, in my judgment, one of

the greatest mediums in the British Empire. He met me at the station and extended to me a cordial welcome. I expressed to him the desire that whilst I was in Paignton I might be privileged to have a sitting with him, and that if this was granted I would be prepared to remunerate him. "Certainly," said Mr. Powell, "you will have the sitting but if you speak of guineas there will be no séance." That is Evan Powell. He recognized in me a fellow-worker in what he believes is a Good Cause. It is not to be assumed that he can always give his services free. If some millionaire were to come forward and render it possible for all mediums to give their services free (and millionaires might spend their money and do spend their money on objects far less deserving) then it would be a cause for gratitude that mediums could give their services gratuitously to enquirers. But until that day arrives mediums are quite as much entitled to be remunerated for their services as any professional man. If I pay two guineas, as I have often done, to a medical adviser for ten minutes of his time, why should it be thought outrageous that I should pay to a medium one guinea for an hour or it may be two hours of his time? The medium, God help him, has to live, and that for him is often a difficult problem. (See Hannen Swaffer's *Northcliffe's Return* on this point.)

At this séance at which I was present and which was held in the house of Mr. and Mrs. Horseley on the 18th February, 1926, I paid no money. It was a privilege which was granted me on account of the work I was doing in the district. It is a singular

fact, which I record here, that at nearly all the séances during which I have received the most convincing evidence of the reality of a future life and of the existence of an unseen world I have paid no money. Such was the case when I first sat with David Duguid in Glasgow in 1878, such was the case when I visited Mr. Craddock in 1916 and saw the phenomena of materialization, and such was the case in Paignton in 1926 when Kathleen came back in outward form.

There were nine persons present at the séance besides the medium, Mr. Evan Powell. Mr. Evan Powell insists that at all his séances he will be roped to the chair, and as a further guarantee that he does not himself in any way participate in the phenomena his thumbs are tied with a piece of thread. Mr. Horseley's card countersigned by myself was suspended on this thread so as to prove at the end of the séance that Mr. Powell's hands had not been used in any way. When this memorable séance terminated I found the thread unbroken. I then cut the thread on which the card was still suspended.

My first visitors from Unseen Realms were General Wauchope who fell at Magersfontein and the Rev. Robert Paterson who had been my teacher in Montrose. Mr. Paterson's visit was very evidential. He had been a keen theological controversialist during his earth-life, and I asked him if in the future world theological controversy existed. He had an expressive chuckling laugh when I personally knew him. I would have known him by that laugh anywhere. It was with the same chuckling

laugh that he answered: "There is plenty of theological discussion over here." People cry out for evidence. It is frequently the little things that are the most evidential. It was when my brother James called me by the name I was known as a boy and which the medium certainly did not know; it was when my brother Hendry spoke to me in the dialect of Glen Clova and gave me what was termed the "double doon (down) come" in a local game of which the medium knew nothing, that I was convinced I was speaking to the brothers I had known and loved on this side of time. It was Robert Paterson's chuckling laugh that convinced me I was speaking to the man with whom I had so often discussed subjects of the deepest import, and who certainly proved himself to be one of my earliest benefactors. Several messages were delivered to other members of the circle. Then there was a pause. A ball of fire about the size of a small orange arose apparently from near the feet of the medium and stood opposite my forehead. I was almost blinded by it. I heard voices around me crying out: "Look above the light: There is Kathleen." But I was blinded by the light. At that time I saw nothing. I was too overcome with emotion. Gradually, the light faded away and the séance proceeded. W. T. Stead manifested and I asked him what was to be done to get this great truth embedded in the consciousness of our people. He answered, "You must try and get Spiritualism into greater harmony with the fundamentals of the Christian faith. The excrescences and false teaching that exist you can remove but do not exclude the Master of us all." I thanked him, and David Duguid

broke in speaking in "braid Scots." "It's a braw munelicht nicht," he said. John King and others spoke. Then there was another pause. The medium sighed deeply and even moaned. Another ball of fire, larger than the former, arose from near the feet of the medium and remained opposite my forehead. At the same time I was conscious of a figure directly opposite to me. I could see the outline distinctly, the bust and neck were clearly perceptible. The face I did not see. I was again blinded by the light. "Look," cried those sitting next to me, "look above the light. It is Kathleen in her nurse's uniform." But I did not see Kathleen's face. What would I not have given to have been able to see the face of my daughter! But conscious of my emotion she said in a sympathetic voice, "Don't cry, Father," and she stooped down and kissed me on the cheek. That kiss was as palpable as if she had been in human form. Gradually, the ball of fire again dissolved. If I did not see Kathleen's face those around me saw her distinctly, and I took the precaution to get these witnesses to sign the statement, a copy of which is herewith subjoined:—

"Paignton,

21st February, 1926.

We the undersigned hereby testify that at the séance held in this town on Thursday, 18th February, we distinctly saw the face of Kathleen, Dr. Lamond's daughter, as she stood bending over her father.

Lily A. Robinson,
Richard Horseley,
E. M. Horseley."

As my daughter's photograph was familiar to the sitters they could easily recognize her. Personal messages were delivered in the direct voice to nearly everyone present and this remarkable séance terminated.

For the benefit of readers who have no experience of psychic investigation it is necessary to state that what is termed the "direct voice" is entirely different from messages through a trumpet. What is called a trumpet is in reality a hollow tube wide at one end and tapering to a narrow opening by means of which at a séance audible messages are conveyed to those who may be present. The "direct voice" on the other hand is the actual voice of the spirit who speaks. The voice of John King is a deep bass voice and different from the voice of W. T. Stead. In the trumpet all voices are practically the same. Sometimes in the trumpet the voice sinks to a whisper but you cannot distinguish the voice of one speaker from another. In the "direct voice" you can recognize the same voice as the speaker possessed during his earth-life, and the same idiosyncrasies of manner as I have instanced in the case of the Rev. Robert Paterson.

The balls of fire I cannot explain. This is a phenomenon which belongs especially to Evan Powell. I have only had two sittings with Evan Powell. At the first sitting we had been talking of the "tongues" at Pentecost, and the first manifestation after the sitting began was a "tongue of fire" that floated round the room. At the séance at Paignton instead of the tongue of fire we had the two balls of fire.

These successive balls of fire were intended to illuminate the features of Kathleen who had materialized. This "materialization" is an exceedingly rare phenomenon, and apart from Evan Powell I am not aware of anyone living in England who possesses this gift. Mr. Craddock possessed the gift at one time, but his health does not in recent years permit him to exercise it. In witnessing the materializations with Mr. Craddock illuminated slates were used, slates that were coated with some preparation which enabled the sitters to see "Sister Amy" who appeared. "Sister Amy" was a diminutive figure. Her dress was of the colour of a spider's web, beautifully wrought, and seemed to grow out of the body. Kathleen, so far as I could judge, by what I saw of her, was life-size. She has told me that I will yet see her before I pass over but when or how I know not.

If any reader should ask, "If I go to Paignton and interview Evan Powell and arrange for a sitting, would I witness similar manifestations?" I cannot answer in the affirmative. I waited forty-eight years for that séance. It was worth waiting for. The difficulty as regards psychic manifestations lies in the fact that as much depends upon the sitter as upon the medium. There are men who by their will-power can inhibit almost any psychic manifestation. The medium is a sensitive, and is powerfully affected by all around him. If, therefore, one should go to Paignton in an adverse frame of mind, even if he should gain a sitting with Mr. Powell, the result might be disappointing. A medium is not a machine.

He is an individuality. So are the visitors from beyond the Veil. They have feelings, and resent alike discourtesy and ingratitude. But if one should go in a reverent and enquiring frame of mind then there are possibilities of gaining that deeper knowledge which transforms our outlook alike upon life and on God's wider world. Spiritualists *know* what they believe. These convictions do not rest upon theories or tradition but on ascertained facts. It is this bed-rock of fact which they have already proved that will become the basis on which a new science, a new philosophy and a new theology will arise.

That Mr. Evan Powell with his transcendent gifts should be resident in Paignton is one of the tragedies of our modern life. Where is our modern Maecenas? Where are the men of ample means and philanthropic impulses who will render possible that the evidence this man can furnish will be available in our great and busy centres of population. That day will come. Meanwhile, it seems so far, far away.

Note.—Since the foregoing account has been written I have had another séance with Mr. Evan Powell on 17th November, 1927. At this more recent séance the phenomena were even more extraordinary than what has been described in the preceding chapter. I was permitted for one brief moment to see a woman's face between two illuminated cards and this face appeared to me to be the face of Kathleen. But the materialization was so brief that I could not be positive on that point. As to what took place later I am positive. A pencil was asked for, and Mr.

Rossiter placed a pencil on the floor. The pencil was taken up by a materialized hand. Everyone present saw the hand distinctly writing with the pencil against the illuminated card. Then the card and pencil were dropped on the floor. At the end of the séance I took up the card and across it was written the name—

Kathleen.

At Norwich on the 15th March, 1928, I was permitted to sit in the Norwich Circle with Mr. L'Estrange as medium. The materializations that took place were of a startling character. A woolly figure passed round the circle, and which I thought was a dog. A baby materialized and was passed from knee to knee. If one of the manifestations is to be accepted then the body of Mr. L'Estrange must have been de-materialized. I confess that I am willing to go a long way in the direction of credibility, but that the body of anyone should be de-materialized does tax my measure of belief. Yet that must have been the case, if we accept what was stated that the body of Mr. L'Estrange was stretched out on a mantel-shelf three inches broad, whilst he himself at the end of the séance was found roped and bound and in appearance half-dead. He appeared to be as near the other world as one can possibly be, and still retain some hold on this outward life.

But this séance has a deeper evidential meaning for me. Apart from the materializations that took place nearly every sitter received some personal mark of attention from friends on the other side. Two hands were first placed on my head, and then two

arms were thrown around my neck. This was as palpable to me as if my visitor had been in outward material form. Some weeks previous I had received, through my friend Mr. W. B. Bradbrook of Ipswich, a letter that purported to be from Kathleen. The medium in this case was Miss Woodley of Ipswich—a gifted medium through whom automatic writings of a very high order are given. Mr. Bradbrook asked me to send a closed letter, and I would receive an answer to my unopened letter which he would retain in his desk. I sent a letter but it was not sealed. Mr. Bradbrook then requested me to send a letter duly sealed. This I did sealing the letter with black wax. It occurred to me to ask who it was that placed her arms round my neck at the Norwich séance. No mere guessing could answer such a question. About a fortnight passed and no answer came. But as this book was about to be published the letter herewith reproduced reached me.

Ipswich Psychic Society.

36, Broomhill Road,

Ipswich,

23rd April, 1928.

Dear Dr. Lamond,

Last night during an address given by Mr. Ernest Hunt, Miss Woodley, who was sitting in a corner at the back of the Hall, felt a hand upon her shoulder. Looking up she saw very distinctly a form in Nurse's indoor uniform, very round face, quite smiling eyes—and heard the words :—

“ It was I who put my arms around father.”

With kindest and affectionate regards from your
Ipswich friend,

W. R. Bradbrook.

Mr. Bradbrook has returned my letter with the seal unbroken, and both letters can be inspected by anyone desirous of doing so.

This, to my mind, is one of the most convincing testimonies I have received as to the continued existence of our daughter Kathleen Ogilvy Lamond; and originated from my experience at the Norwich circle. Mr. L'Estrange is still a young man. If his powers can be further developed so that the phenomena can be witnessed in a measure of light he will become an outstanding figure in the Spiritualistic movement.

CHAPTER III

DAVID DUGUID'S PSYCHIC PICTURE.

“ The whole history of science shows us that whenever the educated and scientific men of any age have denied the facts of other scientific investigators on *a priori* grounds of absurdity or impossibility the deniers have always been wrong.”—Dr. ALFRED RUSSEL WALLACE.

The validity of Kathleen's message depends entirely on the possibility of communication between people living in this outward, material world and the inhabitants (assuming that there are inhabitants) of the Unseen World. This is the problem which is exercising many minds at the present time. It is the greatest of all problems. No fact of equal importance can be named alongside of it. For the answer involves a direct reply to the question, “ If a man die will he live again? ” If communication is possible then that proves that there are men and women in the spiritual world who are able to communicate with their friends living in this material world, and who are able to give us information regarding the conditions that exist in that spiritual world. If we take three forms of religion that have definitely influenced civilization in our western hemisphere, we find that in each of these religions it is assumed that this communication is possible. Moses founded Judaism. It was the voice that spoke to him out of the burning bush that called him to be the deliverer of Israel. It was on Mount Sinai that the Ten Commandments

were given, in a supernormal manner, which underlie our conceptions of right and wrong. Jesus Christ founded Christianity. In all the gospels we are taught that He had direct access to the Unseen worlds. At His baptism the heavens were opened and He was called to His destined task. On the Mount of Transfiguration He spoke with Moses and Elias, thus sanctioning by this example communication with the departed ones. So complete was His union with the Unseen World that He declared "I and my Father are one." Mohammed founded the religion that bears his name. It is clearly stated that Mohammed communed with the angel Gabriel and that the Koran, the sacred book of the Mohammedans, was inspired from the inner world.

The question remains and it will have to be faced and answered. "Is this direct communication between the interior world and the outward material world possible in the twentieth century?" We are not for a moment seeking to maintain that modern communications are to be on the same level as the communications to which we have referred. What can be proved is that three great religions arose out of these communications. But is any form of intelligent communication possible? For if one single instance of intelligent communication can be proved then new horizons altogether rise up before the mind; this world is at once deemed to be merely the training school of the soul, and before each of us there is revealed the possibility of a destiny of unending progress during which we may rise from sphere to sphere until we are lost in the Ineffable.

Instead therefore of dwelling on mere details that tend to prove the continued existence of Kathleen (and of her continued existence I have no more doubt than that I am penning these words) I will narrate an experience that covers a period of forty-four years and leave it to the reader to draw his own deductions. In 1878 I knew little or nothing of Spiritualism. I had heard of the term and the wonders associated with it—that was all. At that period I was intensely interested in public speaking, and in Glasgow, where I happened to be staying for a few days, I saw a small bill announcing that a Trance Oration would be delivered by a Mr. J. J. Morse in a Hall at the Trongate. I had no idea at that period of what a trance oration was, but I assumed that this Mr. J. J. Morse was an orator, and I desired to hear him. I climbed several stairs and found myself in a hall somewhat gloomy in appearance, and in a comparatively small company of hearers. Mr. Morse came on the platform, and I observed at the outset that for a brief period his countenance seemed to work violently. His eyes appeared to retreat into the back of his head; and then at once he stood forward and delivered without a note one of the most extraordinary addresses it has ever been my privilege to hear. Mr. David Gow, the Editor of *Light*, who is a keen critic of public utterances agrees with me as to the literary and philosophical value of the orations delivered by Mr. Morse at that period. I was astonished, and at the close of the meeting I went forward to discuss with the speaker several points in his address to which I took some exception. He informed me that

he was quite unconscious of a single sentence that he had uttered. And this was a trance oration! It was explained to me that Mr. Morse at the beginning of his address had been entranced, and that his physical and mental organization had been used by a Chinese philosopher named Tien-Sien-Tie. It was this Chinese philosopher who had been the orator and not Mr. Morse, although it has to be remembered that Mr. Morse himself was a man of great intellectual gifts. The friends who were present saw that I was interested and asked me if I would care to attend a séance. I have never been wholly destitute of courage, and I replied that I would be quite willing to attend. The séance was held the following evening. The medium was a Mr. David Duguid who at that time was a cabinet-maker in Glasgow and who had produced a book entitled "Hafed," which is still widely read in spiritualistic circles. He was known as a painting medium. It was stated that Ruysdael, a celebrated Dutch painter, used David Duguid to produce the pictures as the Chinese philosopher Tien-Sien-Tie used Mr. J. J. Morse to deliver the oration. But it has to be added that David Duguid never produced any pictures comparable to the pictures Ruysdael gave to the world during his earth-life. Some of Ruysdael's pictures can be seen alike in the National Gallery in London and in the National Gallery of Edinburgh. Still, it was remarkable that this David Duguid, a working cabinet-maker, could produce pictures of considerable artistic merit and that in an incredibly short period of time. Accordingly I found myself at the séance, one of a

group of four men along with the medium. The medium was seated at the head of the table in an armchair. I saw his wrists bound with cords to the arms of the chair. The knots of the cords were sealed with wax. A photographic card was placed before him along with a palette and brushes. A piece was torn off the corner of the card and given to me so as to prevent any other card being substituted for the one on the table. A feeble red light shone in the corner of the room. As I sat on the medium's right, close beside him, I was able to watch his hands and see that they did not touch the brushes. I saw the brushes stand up on end. I heard the daub, daub of the brushes on the card and in a few minutes (it may have been seconds) the picture was produced. Whereupon the light was turned on full and the medium was still in the chair, his hands tied to the arms of the chair, and the seals on the knots of the cords intact. I asked one of the sitters to frame the picture for me, and returned a few days afterwards for it and departed. My work at that time was not in Glasgow but in the provinces of Scotland. Soon afterwards I entered the University of Edinburgh and I never crossed the threshold of a séance room again for thirty-seven years. But I kept the picture. I have a box in which I have placed some letters of my father and brother and one or two documents which at long intervals I take out and read, and which recall the memories of the long, long ago. David Duguid's picture I placed in that box. It was one of my sacred possessions. During the intervening years I often pondered over that picture. How had it been

painted? How, in the name of common sense, had Mr. Morse been able to deliver that oration which so completely beggared my own efforts at public speaking? What was Spiritualism? The churches denounced it. Science scoffed at it. What was it? W. T. Stead had come out into the open and had published *Borderland*, and Mr. Stead was a brave man, and one of the foremost publicists of his time. Sir Oliver Lodge had declared that Spiritualism was a reality, and Sir Oliver has one of the keenest brains in the kingdom. He was the pioneer of wireless and who even at that period was anticipating all that has been realized in these recent years. He was not a man to be deceived by appearances. What was Spiritualism? Was Stuart Cumberland right in his attempts to prove that it was all merely a matter of moonshine? Were Maskeline and Cook right in their claim that they could produce the same manifestations by legerdemain? Were religious zealots right when they declared that Spiritualism was inherently the work of the devil? Was Madame Blavatsky right when she maintained that the phenomena of Spiritualism were due to astral shells? What was Spiritualism? It had spread over the world in an incredibly short period. Alan Kardec had established a literature upon the subject in France. In Germany Professor Zollner had published his *Transcendental Physics*. In Russia Professor Asakoff had made known his position. The great criminologist, Professor Lombroso, was busy in Italy. In every European country distinguished men were making investigations; and the more deeply they investigated

the more deeply were they convinced as to the reality of the facts. In Australia Mrs. Annie Bright and others were busy with the *Harbinger of Light* which month after month proclaimed to the world a series of marvels. What then was this Spiritualism regarding which such diversity of opinions were entertained? Was it some hallucination which like an epidemic sweeps at times over the nations and carries captive with it cultivated minds and enlightened personalities, or was it some fundamental fact in Nature that in the process of years had come to be overlooked and obscured? This was the question that in 1915 was agitating my mind. We have read of a spring that was known to exist in Italy, a spring that at one period had been justly celebrated; but which in the lapse of centuries had become forgotten. The spot where the spring had been known to flow was covered with the debris that had been accumulated through civil commotions and other causes. There was a man who had read of the spring and the celebrity which at one period had been attached to it. It occurred to him that if the debris that had accumulated at the spot was cleared away the spring might still be found. He proceeded to dig and remove the rubbish, and to his great joy he found the spring flowing as sweetly and purely as it had ever done. Spiritualism is that spring. It is as old as the human race. It will be contemporaneous with the life of mankind on this planet. It is the underlying factor in every religion. In a materialistic age it had been obscured and forgotten but the rubbish is being cleared away; and it will

be increasingly recognized and seen that Spiritualism is as a well of water that forms the fountain head of a vast river destined to fertilize the valleys of human life. The fact that it has been rejected by eminent authorities does not for a moment lessen its claims to consideration. The founder of every religion has met with opposition. The most trifling modification in a church service has cost many a man his life. A cabbage can grow and unfold itself in the course of a single summer. An acorn requires a century for its development. In all the past history of this movement there is ground for serious reflection, and at the same time for boundless hope. Spiritualism is a challenge alike to our religious beliefs, our scientific convictions, and to our social conditions. It is not a segment of life to which Spiritualism appeals. It is to life as a whole, to life in all its manifold conditions and manifestations. An appeal that is so sweeping cannot be answered in a day. That will be the work of centuries of our earth time but in answer to that appeal men and women will have found themselves.

CHAPTER IV

DAVID DUGUID'S RETURN

"A presumptuous scepticism that rejects facts without examination of their truth is in some respects more injurious than unquestioning credulity."—HUMBOLDT.

"He was amused by my assurance that if Sherlock Holmes had ever shown signs of mental discernment it was on the day when he saw that this subject, defaced by fraud and scorned by highbrow man, was in very truth the greatest advance forward which man had ever made into the unknown."—Sir A. CONAN DOYLE.

In the spring of 1915 I resolved to unveil this mystery. I had learned that two remarkable mediums were in London who were endowed with special psychic gifts. The one medium was Mrs. Wriedt from Detroit of whom Admiral Osborne Moore has written at considerable length in his books "The Voices," "Glimpses of the Next State," the other was Mrs. Harris, now Mrs. Harris-Kay, one of the most gifted mediums in modern times.

I had two séances with Mrs. Wriedt each séance lasting about twenty minutes. Mrs. Wriedt did not go into trance. She sat in the corner of the room knitting. The séances were held in the afternoon in full daylight. It is often urged that séances held in the dark cannot be regarded as satisfactory. That argument cannot be applied to Mrs. Wriedt. She asked me to place the trumpet to my ear and sure enough I heard voices. Where did the voices come from? It was ventriloquism, it may be urged. But

Mrs. Wriedt's lips never moved. She was sitting knitting in the opposite end of the room. One voice claimed to belong to my brother Hendry who had been drowned in the Fitzroy river, Queensland, in 1870. I owed much to this brother, and when I learned of his death by drowning I used to go down to the seashore at Montrose and cry out to the waves breaking at my feet, "Where is Hendry?" Hendry's death produced a deep effect on my mind, and formed the beginning of what may be termed the studious side of my life. I believe that he has been with me through all the years, and has enabled me more than once to overcome the seemingly impossible. He spoke to me but informed me that he could not give me more than two or three minutes of his time as he was busy in the War! This did startle me. I had been wishing to contact this brother for many years, and here at last when I did contact him he could only give me three minutes of his time! If this fact is accepted (and I had many proofs afterwards that it was really Hendry) a good many deductions can be drawn from it:—(a) That our friends on the other side are often as busily engaged as we are on this side of time. (b) That in the war there were not only the combatants in outward human form, but also the spiritual combatants who were deeply engaged in the struggle. On the other communications given at the séances I do not dwell. They were significant enough and a considerable pamphlet might be produced regarding them. The main communicator was a Dr. Sharp who at a subsequent séance told me that one day I would be in London addressing meetings. He

advised me that on the Sabbath days, services of a Christian character should be held, and that during the week-day evenings special meetings should be organized for psychic instruction and development. This was his idea of how spiritualistic propaganda should be carried on. It is only fair to Mrs. Wriedt to state that since 1915 I have had several impressive séances with her more especially during the period when the Church of Scotland's Committee were making their investigations. Even these preliminary séances had a value of their own in the fact that they were held in daylight, and that I had no doubt in my own mind that the Voices heard in the trumpet proceeded from some Unseen Source.

The séances with Mrs. Harris-Kay were held in the dark. Mrs. Harris-Kay went into trance. From the first séance onwards remarkable phenomena took place. Spirit lights were frequent. A spirit light is a speck of light that flits about the room and differs from a ray of light that may enter the darkened room through some opening and therefore remains stationary. The spirit lights can be easily distinguished. On two occasions I was conscious of a celestial fragrance that I could in no wise account for unless it was produced in a supernormal manner. The little musical box was often levitated and carried whilst playing around the room. One could trace its movement by the music that was produced. On one occasion the room was illuminated with a dazzling brightness. This was attributed to the presence of a Great Spirit. To relate all that took place during these thirty séances would fill a volume. The power,

as it is termed, increased as the séances continued. The phenomena to be witnessed in connection with Mrs. Harris-Kay at that period were remarkable. On one occasion in more recent years along with Dr. Abraham Wallace I was present at a séance with Mrs. Harris-Kay when a spirit claiming to belong to the planet Mars spoke for several minutes. Not one of us understood the language spoken. Nor can we be sure that this was really a spirit from Mars. But it occurred to me at the time that if ever communication can be established between the various planets it will be through sensitives in the séance room. Mrs. Harris-Kay is, at the time of writing, in San Francisco.

What I am here to relate is a subsidiary incident in a series of startling manifestations. The conversations were held as if the speakers were present in actual bodily form. Certainly in all these varied conversations it never occurred to me that the speakers were unreal. I have often meditated since on what it might all mean but at the time it was an actual meeting between my own individuality or ego and the egos that were communicating.

The voice of David Duguid was heard following immediately the voice of a Mrs. Bowman who claimed to have lived and died at Gourock.

"You have a picture of mine," he said.

"Yes," I answered.

"It is in a black box in a cabinet of your library," he added.

I answered that it was.

"Don't you think," he said, "that it is time that picture should be taken out of the box."

"I have kept that picture," I replied, "for more than thirty years. The fact that I keep it beside my sacred treasures is surely the proof that I attach special value to it."

"I wish you to take it out of the box," David said. "There is a piece torn off the corner of the picture," he added. "You will find that if you examine it."

When I returned to Edinburgh I opened the box and there was the picture I had preserved amidst all my wanderings. During the intervening years the frame had become shattered, and when I pulled out the picture from its frame there, sure enough, was the piece torn off the corner which I had forgotten and which David Duguid remembered. I placed it on my study mantelpiece and it became the theme of many a conversation and the text of many an address I have delivered on spiritualism. When enquirers came to me to learn of the phenomena that are produced in spiritualistic circles, and of the deductions that can be made from the phenomena I often took down the picture and recounted its history. What did surprise me was that David Duguid should have remembered me at all for I only saw him once and that under an assumed name. Thirty-seven years afterwards he knew that I possessed his picture, that it was in my private box, that a piece was torn off the end of the picture. He knew more about it than I did. This shows that our spirit friends know all about us. They know the best and the worst of

us. We can hide nothing from them. Joey Grimaldi, in Mr. Craddock's circle, when he discovered I was interested in astronomy told me at a subsequent séance that I had a three-inch telescope beneath the sofa in my study, and that one of the lenses was broken, which was the case. It is this accuracy of knowledge on their part that has often surprised me. This knowledge has to be acquired. They do not know everything about us at first but if they desire it they can find out. Indeed, this intimate knowledge may grow to such an extent that many live on as intimate terms with their unseen friends as they do with their friends in human form—indeed, in some cases the intimacy is more genuine and real. The value of such an intimacy depends entirely on the character of those who maintain it. Jesus communed with Moses and Elias. Joan of Arc had her Saints. "Seek the highest" must be the watchword of those who enter into any relationship with the unseen world.

But the story of the picture has a further development which excludes entirely the theories of telepathy and the sub-conscious mind. The Church of Scotland appointed a Committee to enquire into the reality of psychic phenomena and report. The Church of Scotland in these modern days has revealed in many directions a magnanimity that contrasts favourably with the narrower outlook of a former period. The Committee, of which I had the privilege to be a member, continued their investigations over a period of two years. At one of the séances held in Glasgow with Mr. Sloan as the medium several representa-

tives from the Edinburgh district were present. I was not able to attend being detained by my own ministerial duties. Indeed, I had only a limited interest in the investigations for what I witnessed was of secondary importance to what I already knew. But the Glasgow Association of Spiritualists did endeavour to place before the Committee the phenomena which was available through mediums that were in their district. The full effects of that investigation have yet to be realized.

At this meeting with Mr. Sloan, David Duguid spoke. He said to an esteemed friend of mine:—"Tell Dr. Lamond that I am pleased he has taken the picture out of the box and placed it on his study mantelpiece. And tell him further he has more work to do with regard to that picture."

My friend rang me up on the telephone that night and delivered the message. Mr. J. Arthur Findlay, now of Stanstead Hall, Essex, but at that time resident at Woodside, Ayrshire, was present at this meeting. He was so impressed by this communication that he has given it a place among his Class 'A' proofs in his lecture delivered before the London Spiritualistic Alliance, and subsequently printed for circulation. In this instance telepathy could have no place for I was not present at the meeting. Nor could it be my sub-conscious mind that was in operation for I was otherwise engaged. I was surprised when I received the message over the telephone from my friend, confirming as it did my conviction that intelligent communication can be maintained between the two worlds. Here was a picture painted in 1878

retained by me for thirty-seven years and in 1915 David Duguid who had painted the picture, and who had passed into the spirit world told me more about it than I knew myself. At a subsequent séance held in presence of the members of the Church of Scotland Committee he expressed his pleasure that I had given effect to his injunction that I was to take the picture out of the box in which it had been kept and place it on my study mantelpiece.

It has been said that if one case of intelligent communication from the Unseen World can be proved the whole intellectual fabric of materialism falls to the ground. We submit that the story of David Duguid's picture furnishes that evidence more especially when it is corroborated by thousands of narratives far more startling and impressive. If it stood alone it might be set aside, but it is only one of the many narratives that have been published in almost every land by honourable men and women who have been constrained to set before their fellows evidence of intercommunication between the two worlds, and which they regard as being incontestible.

CHAPTER V

ON MR. HANNEN SWAFFER'S GALLANT EFFORT TO CONVERT LONDON

" I merely mean to say what Johnson said
That, in the course of some six thousand years,
All nations have believed that from the dead
A visitant 'at intervals appears,
And what is strangest upon this strange head,
Is, that whatever bar the reason rears
'Gainst such belief, there's something stronger still
In its behalf, let those deny who will.'"—BYRON.

That evidence on this momentous subject in increasing measure is necessary there can be no doubt. The Great Teacher said to his followers: " Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost parts of the earth." (Acts, i, 8.) This was his final injunction to them. Witnesses for truth are necessary in every direction. The geologist has his rocks and streams to witness for the vast periods of earth time that he demands; without his witnesses the geologist would be laughed to scorn by an incredulous public, but the rocks remain. The geologist has a solid foundation to build on. The same is true of every aspect of truth. Lamarck lived before his time. He was crushed by the prevailing conceptions of his age. His contemporaries would not allow him the enormous periods of time that he demanded.

The science of geology prepared the way for Darwin and Huxley; Darwin's deductions were the necessary outcome of observed facts, but to account for these facts he required a vaster stretch of time than Archbishop Ussher's chronology would allow. It was these vast æons of time that Geology had established, and which rendered Darwin's conceptions tenable by enlightened minds.

But evidence alone is not sufficient. If evidence were sufficient there would be no need for further effort. The fact has been proved, proved to the hilt, that communication is possible between the two worlds. This fact has surprised many men when they were first convinced of the reality. It has frequently happened that when a man has stumbled upon this fact he must needs sit down and write a book about it. This is true of Mr. Dennis Bradley, Mr. Hannen Swaffer and of many others. The evidence to them is so convincing and startling that they marvel greatly at the obtuseness of the public mind. W. T. Stead wished to convert the world in a day, and Sir Arthur Conan Doyle almost shares the same measure of eagerness. Mr. Stead bewailed the fact that he was in a hurry and that God was not. He could not get God to work fast enough. This eagerness to convert humanity to the new and larger conceptions of spiritualism is commendable but it has to be remembered that "the mills of God grind slowly." Rome was not built in a day. Ideas that have become embedded in the public consciousness cannot be eradicated by the waving of some magical wand. Time is necessary.

I can vividly remember an experience that illustrates this point. Mr. Hannen Swaffer, the well-known publicist and one of the ablest of the late Lord Northcliffe's lieutenants, became convinced that Lord Northcliffe had returned (see *Northcliffe's Return*) and had entered into communication with several of his earth friends. This to Mr. Swaffer was a surprising fact, and as an honest man he felt compelled to make that fact known. A meeting to this effect was held in the Queen's Hall, London, on 20th January, 1925. Spiritualists spoke of the approaching meeting with bated breath. At last a demonstration was to be given that would not only startle London but shake the pillars of unbelief. The mocking journalists of Fleet Street would be silenced for ever since one of their own number had become the protagonist of the new faith. Lord Northcliffe's return would be established by one who had served under him, and the "Napoleon" of Fleet Street would come into his own again, revolutionizing alike the teaching of the journals he had founded and the teaching of the other journals that controlled public opinion. Little wonder that Spiritualists spoke of the meeting in whispers and with significant gestures seeing that so much was anticipated.

The Queen's Hall was crowded. Not a vacant seat was left. The late Sir Edward Marshall Hall was Chairman. Mr. Swaffer had a number of mediums beside him to prove his various statements. He had Sir Conan Doyle to support him and to confirm his testimony. He had an audience that was ready to cheer his utterances to the echo. The

speaker was quite equal to the occasion. It seemed as if Danton had returned to life as we listened to his crisp telling sentences. It was a truly great and memorable meeting. We had no doubt whatever that London, mighty London, must needs be impressed.

Next morning I asked for *The Daily Mail*, Lord Northcliffe's own paper, feeling sure that this journal would contain an adequate account of the meeting, and it might be a judicious leader on the return of the Chief. *Not a line appeared.* I called for *The Daily Telegraph*, a newspaper that shows some respect for the intelligence of its readers. Not a sentence was in its columns regarding Mr. Swaffer's meeting. It seemed to me that something had gone wrong with the world. The silence of the press seemed to be in strange contrast to the enthusiasm of the meeting on the previous evening. Here was an announcement of the first importance, of overwhelming importance, publicly made by two well-known speakers, Mr. Hannen Swaffer and Sir Arthur Conan Doyle, and the press was dumb. Clearly there was something wrong with the world. I sallied forth a little after mid-day to find a boy with his newspaper opposite a lamp post, on which was a single announcement: NOT DEAD YET—the only item of news that was deemed worthy to indicate. Here, at last, was a large minded editor, a man who could gauge the importance of events. The return of Lord Northcliffe was the only event to his mind that was worthy of recognition. I cheerfully handed the boy my penny, pocketed my paper and sought the nearest

church for a brief meditation. We were on the threshold of a new era when the Unseen World would be brought near us all; and here at last was a newspaper that recognized the significance of the fact and gave it the place of prominence on its news bill. After my meditation I did not regard it as a profane act to pull out my newspaper and read of Mr. Swaffer's meeting. The first page of the journal was mainly occupied with an account of a cricket match in Australia which did not immediately interest me. I turned to the interior of the journal for the account of Mr. Swaffer's meeting to learn of the Kempton and other races. Somewhat doubtfully I turned to the last page of the journal which contained nothing of any interest whatever. Marvelling greatly at the announcement—NOT DEAD YET—and what possible connection that could have with the newspaper in my hands I turned again to the report of the cricket match in Australia, and then learned that as two or three renowned cricketers were still at the wickets there was a faint, far off hope that the honours of the cricket world might remain with England. For the moment I felt sore. Being a Scotsman a penny has for me a distinct financial value. I thought of many others who like myself would be beguiled by that specious announcement—NOT DEAD YET—to buy the newspaper. No, the London press was not interested in Mr. Swaffer's meeting. We learned afterwards that a fair report did appear in *The Morning Post* and *The Daily Express* but in order to balance matters the report in *The Morning Post* was followed by a blistering article which was intended to

make Mr. Swaffer, who is not a tall man, feel much smaller than he really is.

I do not blame the editors. They have to be guided by public opinion. But if proof were needed that the age in which we are living is a materialistic age intent mainly on the pleasures of the hour, that proof would be found in the fact that when Mr. Hannen Swaffer became convinced that Lord Northcliffe had returned and had given evidence—conclusive evidence—of his continued existence in the Unseen World, and when Mr. Swaffer had made that declaration in presence of a large and representative assembly a leading London newspaper ignored the fact completely, and devoted its columns mainly to recording a cricket match that was taking place at the antipodes.

It is a mad world, my masters. Stranger still that Mr. Swaffer who, with his Dantesque eloquence, ought to be on the national platform thundering forth his new found knowledge, continues to be the arch-critic in the theatrical world. Here is a man with a gift, a message that the world needs and yet he is "cribbed, cabined and confined" within the narrower limits of his journalistic profession.

But what is an established fact in Nature cannot be suppressed. Every intelligent man, sooner or later, must needs ask himself what is to happen when he passes from the seen to the unseen worlds. More especially as the years creep upon us all does this question become ever more imperative. To have a true conception of the meaning and value of this

present life, and above all to have a true conception of what is needed to prepare us for the eventualities of the future—to have definite knowledge on these points—that is the great need of the hour.

Spiritualism, so misunderstood and so often misrepresented, can meet that need. Spiritualism emphasises the deeper aspects of the Christian faith, and of every religion that tends in any measure to lift mankind nearer God. And as to what takes place at death, and as to what lies beyond death Spiritualism has a revelation the value of which will be more clearly recognized as the years roll on.

If Lord Northcliffe has given conclusive evidence that he is still a living, thinking individuality, that is a fact of the first importance. It proves that the soul survives the crisis called death. If Lord Northcliffe can come back then the Christ could come back. Others could come back, and give us definite information as to the conditions that await us in the World Beyond. But so feebly did Mr. Swaffer's announcement bulk in the perspective of the Editors of the London press that they thought it wiser and better that his statement should be kept within the limits of the Queen's Hall. NOT DEAD YET!! Far wiser in their view that the attention of the public should be focussed on an Australian cricket match than on any statement of fact from the Unseen Spheres.

CHAPTER VI

ON THE EVIDENCE FROM PHOTOGRAPHY.

"The perfect observer in any department of science will have his eyes, as it were, opened that they may be struck at once by any occurrence which, according to received theories ought not to happen, for these are the facts which serve as clues to new discoveries."—Sir JOHN HERSCHELL.

The Camera has revealed objects that could not be discerned by the eye, or even through the telescope. In astronomy a camera attached to a telescope can disclose wonders beyond the power of the telescope to reach. Astronomical photography has become a study of great interest.

To the early pioneers of the Spiritualistic movement it was a discovery of the first importance that on the part of photographers endowed with psychic gifts there appeared on their photographic plates what are termed "extras," that is the pictures of spiritual beings some of whom were recognized as the personal friends of the sitters, and the pictures of other beings who were not personally recognized but whose pictures appeared in some mysterious way. Among the earliest workers in this field was a Mr. Andrew Glendinning of Glasgow but who subsequently settled in London; Mr. Boursnell, Mr. James Coates, Miss Houghton and many others. At the present time (1927) there are in this country three well-known psychic photographers—Mr. William Hope and Mrs. Buxton of Crewe and Mrs. Deane in

London. Miss Barnett of Macclesfield has the gift of psychography highly developed. There are in other countries several well-known psychic people who have been endowed with this mysterious gift.

The accusation of fraud has been gravely launched against many workers in the spiritualistic movement, especially as regards physical manifestations and photography. This accusation has assumed so many forms that in the public mind 95 per cent. of the phenomena is attributed to fraud and 5 per cent. as being genuine. In a debate at Oxford held between Sir Arthur Conan Doyle and Mr. J. B. Haldane this argument was brought forward that 95 per cent. of the phenomena was due to fraud. Sir Arthur maintained that 5 per cent. was much nearer the mark, and succeeded in carrying the greater part of his audience with him.

During my own investigations into this subject extending to well-nigh fifty years I would hesitate to accept even five per cent. as fraud. In the report of the Committee appointed by the Church of Scotland to investigate this subject, the emphasis was laid on the fraud that was to be discovered in spiritualistic séances. I am not aware that the members of the Committee discovered any fraud in their investigations, but it was reported to them that fraud had taken place at séances held in Belfast. The séances at Belfast bore their own fruit as can be seen in the volumes of Dr. Crawford's works that are regarded as being of great scientific value. But when scientists and theologians are baffled by the facts too often they take refuge in the allegation of fraud. The

mere allegation of fraud is sufficient for them. Nearly every psychic photographer has been assailed in this way. In recent years Mr. Hope was charged with fraudulent practices but Mr. Hope emerged successfully from that controversy. If he is to be tested by scientific methods then it is equally essential that scientific precautions must be taken as regards the plates before they are placed in his hands. Mrs. Deane was charged by *The Daily Sketch* of fraudulently representing photographs of eminent football players in a psychic photograph that she professed to take of unseen soldiers on Armistice Day but Sir Arthur Conan Doyle took up the defence and Sir Arthur Keith, who has no leanings towards Spiritualism, declared that in his opinion the faces represented in the psychic photograph had no resemblance to the football players specified by *The Daily Sketch*. Yet the report of *The Daily Sketch* made a considerable impression on the public mind.

It is easy to simulate spirit photographs. You have only to arrange certain spiritualistic pictures and there is the spiritual impression on the photograph. Therefore all psychic photographs are spurious! What an infantile mode of reasoning! As if the hundreds of honourable men and women who have been to Crewe, and who have sat with Mr. Hope and Mrs. Buxton were all deceived in this way. Sir William Crookes, in his old age, when he had lost the companion of his days, went to Crewe and was eminently satisfied with the psychic photograph he received but he was deluded according to the verdict of the multitude. Sir Arthur Conan Doyle has been

there and many others who have obtained striking results. Have all these clients been deceived, victimized by the arch-Mephistopheles of Crewe with his damnable chicanery? Those persons who really know Mr. Hope will smile at the allusion. Mr. Hope is a plain, blunt man with no pretension whatever. He has the "gift" and is pleased to use his gift, to bring in his own language "a bit o' comfort" to people who have been bereaved.

I too went to Crewe. I was anxious to have some experience of this kind of phenomena. If I sat in the presence of the camera would anything appear on the plate beside my own photograph. I found Mr. Hope and asked him how he had been able to discover this gift of psychic photography. He told me that as a young man he was interested in photography, and that in taking the photograph of one of his companions he discovered an extra face upon the plate. This was a mystery! The "extra" was the picture of a sister of the young man who had passed into the Unseen World. What could it mean? For at that period Mr. Hope knew nothing of Spiritualism. Another worker in the establishment where Mr. Hope was employed was a Spiritualist, and he told Mr. Hope and his friend that the photograph was a psychic photograph. This led to further experiments. Mr. Hope discovered in Mrs. Buxton an able collaborator, whose presence increased the power and rendered the experiments, as a rule, more successful. Mrs. Buxton possesses the mysterious faculty of producing what are termed psychographs, that is, written photographic messages from the Unseen World.

Several extraordinary communications were received by Archdeacon Colley and a group of friends in this way, notably a sermon comprised within small space. This sermon consisting of 84 lines and embodying 1,710 words was produced in 39 seconds on a half plate. The space occupied by the writing is about $4\frac{1}{2}$ inches by $3\frac{1}{2}$ inches square. The writing is so small that it cannot be reproduced by an engraver and has to be read with the aid of a microscope or magnifying glass. The plain simple camera which Mr. Hope uses was presented to him by Archdeacon Colley

On the occasion of my visit Mr. Hope refused to use his own plates. We accordingly went to a chemist near at hand and purchased a packet of plates. It is hardly to be assumed that the chemist is in league with Mr. Hope in order to deceive the public. From the time I bought the plates until two of them were developed these plates were never in Mr. Hope's hands. Mr. Hope instructed me how to develop them, and this was my first lesson in developing photographic plates. After the development had taken place I left the plate with Mr. Hope for the printing process. I am far from contending that the picture herewith presented was taken under scientific tests. I know next to nothing of photography. What I do state is that so far as I could judge there was no charlatantry whatever either about Mr. Hope or Mrs. Buxton, that I examined the camera carefully and found it to be a well-worn instrument, that Mr. Hope never touched the plates

until they were developed, and that with mine own eyes I saw the "extra" coming out on the plate as I poured the developing liquid over it. The curious thing about this photograph is that if the "extra" is turned upside down another face will appear. Several other faces are scattered about the photograph. At a subsequent period I returned to Mr. Hope and under the same conditions another "extra" was produced, the photograph of a friend who was kind to me in my early days. My experience is no solitary experience. My friend Mr. A. Sturrock of Hale in Cheshire has visited Mr. Hope on several occasions, and has received confirmatory evidence. I reproduce one of the psychographs obtained by Mrs. Sturrock through the mediumship of Mrs. Buxton. Mrs. Sturrock's own account of how this message was received is as follows:—

Psychograph Message obtained by Mrs. Sturrock
on 18th June, 1926.

" Dear Friend,

I do myself the pleasure of meeting at 144. You are anxious to get message from your unseen friends as evidence of photography psychography. As to your mediumship I think it's proceeding with the development. I cannot write longer.

Faithfully yours, T. Colley.

Dear Mrs. Buxton, cheer up."

“ I took a packet of six Imperial Special Rapid Plates, quarter-plate size, bought in Hale, near Manchester, sealed up exactly as purchased, with my name and address written on the packet. After a short service of hymn and prayer the full packet of plates—still sealed—was held in my left hand and placed to Mrs. Buxton’s forehead. Mr. Hope placed his hand over mine. I then asked the unseen friends present to “ do anything they wished ” on any of the four inside plates, not touching plates 1 and 6 in the packet (as I wished to use these afterwards for putting through the camera). This was done in broad daylight, and the packet was held to Mrs. Buxton’s head for about 15 seconds. I then proceeded to the dark room with Mr. Hope, opened the packet (making sure that my name was still on) and developed the four plates. As I unwrapped the packet I numbered them 2, 3, 4, and 5, and also put my initials on each plate. Mr. Hope held a large dish in which two plates were developed, and I held two small dishes with one plate in each. The message appeared on plate No. 3 *which was in one of the dishes held by me*. The other plates were blank. I then took the negative into the scullery, read it, and copied the message into my notebook. Mrs. Buxton brought specimens of the Archdeacon’s writing, which was identical with that on the plate. After this I handed the negative to Mr. Hope.”

The writing in the original photograph is clearer than in the reproduction. It has to be held to a mirror in order to be read. The signature of Archdeacon Colley is the same as in his ordinary hand-

writing. Some investigators are beginning to think, in presence of certain facts, that soon as regards psychic photography the camera will not be needed.

Mr. Sturrock's testimony on this subject is of a startling character and merits a volume in itself. There are hundreds of men and women all over the land who can bear similar witness that through the mediumship of Mr. Hope and Mrs. Buxton they have received photographs of departed relatives in the form of "extras" that could at once be recognized, and which strengthened their belief in the sublime fact that death does not end all, that there is another life and another world. Not only at Crewe but in London, at Plymouth, in Glasgow and the many towns visited by Mr. Hope the same phenomena take place. Enquirers purchase their plates, place them in the camera, develop the plates, and to their surprise and joy they behold in the developing process the faces of their loved ones appearing again.

The question therefore remains: Have we all been deceived by this arch-impostor? He has been before the public for many years, and he is still carrying on his beneficent work. But even Mr. Hope has not escaped the charge of fraud. That charge was formulated and when published went speeding round the world and copied into so many newspapers that the reports if put together would form a volume! Mr. Hope takes psychic photographs, therefore he is an impostor and a humbug! A man or a woman here and there believes in the reality of psychic phenomena. They believe in what their eyes have seen, what their hands have handled, and what

their ears have heard—therefore, they are on the direct road to an asylum! It is a curious mode of reasoning. Spiritualists, as a rule, are a cheerful, happy group of people. Regarded from the Scottish standpoint they would be none the worse of a grain of that deep seriousness which pervades the people of the North. They are of all people the least likely to land in an asylum. That can be proved by the statistics of asylums. Dr. Forbes Winslow before he became a Spiritualist stated that our asylums were crowded with Spiritualists. He was afterwards led to investigate the subject, and withdrew his statement expressing at the same time his deep regret at having been led to make a statement that was so erroneous. Every writer against Spiritualism reproduces the original statement of Dr. Forbes Winslow apparently unconscious of the fact that Dr. Forbes Winslow himself became an ardent Spiritualist, and that the one great regret of his life was that he had ever in his blindness given the enemies of the truth he loved so much occasion to rejoice. But with our opponents statistics in such matters are quite unnecessary. A man declares he has seen a vision or heard a voice. A woman maintains that in the séance room the barriers for her between the Seen and the Unseen Worlds are dissolved, and that she can see and hear the inexpressible. That is sufficient. Off to the asylum with them!

Hence it is that two great fallacies have taken possession of the public mind and which Time alone can eradicate (a) That psychic photographs are either spurious or the work of the devil; (b) That all who

are interested in psychic research and who publicly testify that they have witnessed supernormal phenomena are either unbalanced or have a kink somewhere in their mental outlook! Argument is of no use. Time alone can settle these issues. The Spiritualist with every confidence can await the decision of Time. He has nothing to fear in that direction.

“Facts are chiels that winna ding
And downa be disputed,”

wrote Robert Burns. The facts will carry their own weight in a reconstructed world.

If the facts of psychic photography are accepted these facts afford overwhelming proof of a continued existence on the part of the individual in a spiritual world.

MR. HOPE'S PSYCHIC PHOTOGRAPHY.

Note.—With regard to the charge of faked psychic photographs so frequently put forward the following statement made to me by Mr. McCully of Glasgow is interesting.

Mr. Hope had been in Glasgow and had taken many psychic photographs to the satisfaction of the sitters. Mr. Peter Galloway, at that time President of the Glasgow Association of Spiritualists, showed these photographs to Mr. McCully and asked his opinion of them. Mr. McCully who, from his profession, has a special knowledge of photographs examined them and answered that he was satisfied with the photographs as being psychic photographs with one exception. One of the photographs had a streaked appearance, and he thought it might have been taken from some illustration. Mr. Galloway was considerably distressed, for to cast suspicion on one photograph was to cast suspicion on all. Meanwhile Mr. Galloway passed into the unseen world and remarkable psychic photographs were taken at his grave.

Some time afterwards Mr. McCully took a series of psychic photographs, through the help of a medium, at a gentleman's house near Glasgow. To his astonishment one of his psychic photographs had the same streaky appearance as the photograph he had formerly objected to in Mr. Hope's collection. But in this case Mr. McCully himself was the photographer, and the photograph was undoubtedly a psychic photograph.

The sequel is significant enough. That very night a séance was being held in Glasgow, and Mr. Galloway got through this message :—

“ To-day, I have given McCully something to think about ”!

CHAPTER VII

LADY PALMER'S PSYCHIC PHOTOGRAPH

" Sit down before a fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever or to whatever abysses Nature leads or you will learn nothing."—Professor HUXLEY in a letter to a friend.

When the attention of the public is called to facts of a supernormal nature such as psychic photographs, there is always the *arrière-pensée* in the public mind that there is some unworthy motive behind it all. It may be that money is the object, or that notoriety or some personal motive can be traced which will account for the imposture that is being produced. " Is this thing genuine? " is the question that is being asked. " Hope, who is Hope? What is he out for? Is it the dollar he is after? Mrs. Deane, who is Mrs. Deane? Would it not be a happy fact for her to be hailed as the woman through whom psychic photographs can be obtained? " And so on. We repeat, Time alone can answer such questions.

We are fortunate, however, in being able to submit to our readers a photograph in which all such questionings can be put aside, a case in which personal motives are ruled out. Lady Palmer is one of the many Englishwomen who in these recent years have conceived an affection for Joan of Arc. She finds in Joan of Arc the embodiment of a true womanhood, and the heroine who saved her nation from impending doom. The large beautiful church called *La Basilique*

has recently been built at Domremy to commemorate the Victories of Joan; and the American people had sent a flag to be placed in the crypt of the Church. It occurred to Lady Palmer that the British flag should also be placed there.

As this photograph has more than a passing interest I have asked Lady Palmer to state in her own words how it was taken. Her narrative is as follows :

“ When visiting the Memorial Church of Joan of Arc at Domremy Miss Gordon, who was with me, noticing the American flag hanging in the crypt asked why no English flag was there. We were informed that an English flag would be placed in the crypt if the English people desired it. This was confirmed by the architect to whom I wrote. He graciously replied that we had a greater claim than the Americans to have our flag in the crypt since the English people had fought and died side by side with the French people throughout the war. I then wrote to Field-Marshal Earl Haig on the subject, but whilst congratulating me on my effort he did not see his way to take action in the matter.

On returning to London I at once ordered a “ Union Jack ” made of Spitalfield silk and had the words “ With England’s homage ” engraved on the staff. I sent the flag to be blessed by the Bishop of London at Fulham Palace and arranged with Prebendary Carlisle that he should take the flag to Domremy. Field-Marshal General Foch was in London at that time. After the flag had been blessed I went for it and on returning with it to Prebendary Carlisle I heard the words distinctly in the air “ Foch ! Foch !

Foch ! ” On seeing the Prebendary I merely asked, “ What about Foch ? ” The Prebendary grasped the idea at once. He would get General Foch to sign his name on the flag. He rang up the French Embassy and an appointment was made for 9.30 the following morning although the Field-Marshal was leaving at 10.30. At the interview the Field-Marshal Foch said, “ Why should I dishonour your flag by placing my name upon it ? ” “ Sire,” replied the Prebendary, “ it would greatly honour the flag by your doing so.” And the Field-Marshal Foch wrote his name on the flag. Field-Marshal Earl Haig also signed it. The following morning Prebendary Carlisle set out for Domremy and placed the flag in the iron grip that was waiting to receive it.

The following year I went to France to revisit Domremy. Miss Gordon was unable to accompany me as she was ill. In Nancy I had a friend who was accustomed to take photographs, and on our visit to the *Basilique* she took with her a little old camera for I desired that we might have a photograph of the flag in its position to show to Miss Gordon. On arriving at the *Basilique* or Memorial Church we entered the crypt, and there was the English flag hanging opposite to the “ Stars and Stripes.” I stood beside the flag near the confessional. No one was in the crypt. Certainly no priests were there. My friend took the photograph. It was a three minute exposure.

On my return home I waited for the photograph that was being developed but no photograph came. I wrote my friend reminding her of the photograph

that had been taken in the crypt of the Church at Domremy as I wished to show it to Miss Gordon. When at length the photograph reached me what was my surprise to see two priests standing beside me. I again wrote my friend for an explanation but she replied that to her the appearance of the priests on the plate was wholly inexplicable, and for that reason she had hesitated to send any of the prints. She knew and I knew that I alone was standing beside the flag. The photograph has been examined by the foremost experts and they have testified that it is genuine—"absolutely untouched."

A Roman Catholic lady said to me "The priests robes belong to the period of Joan of Arc. The priests of to-day are far too penniless to wear robes of that kind. It is a miracle!"

I feel so sure that as the Burgundian section of the French people sold Joan of Arc to the English who subsequently burned her, so our Lord has allowed these two priests to appear as if saying to French and English people alike: "Forgive them for they knew not what they did."

* * * *

It is apparent from this narrative that Lady Palmer is endowed with psychic gifts, and that she herself supplied the psychic conditions which rendered the appearance of the priests possible. In the Frontispiece we give a reproduction of this remarkable photograph but in the original there are features that cannot be seen in the reproduction. There is one remarkable feature about this photograph. There is no

ectoplasmic cloud around the figures which is a common feature in psychic photographs. The dress worn by the priests is different from the dress worn in modern times. The photograph is a striking proof that there are beings all around us that we may not be able to see with the outward eye but who are revealed to us by the camera.

It is now being proclaimed from the housetops by science that there are forms of light that the eye cannot detect and forms of sound that the ear cannot discern. Why should it be thought so impossible that there are forms of living beings around us that we cannot perceive by the ordinary senses? The ancients were much nearer the truth than the modern materialists. Elisha saw around him the hosts of spiritual defenders, and he prayed that the eyes of his servant might be opened to behold them. Even in pagan times there was the perception of the spirits that hovered around the groves and fountains. In the Highlands of Scotland there is this deeper perception developed to a marked degree. Not everyone has the "gift" but there are men and women in the North, even in these modern days, who see beyond the outward and material, for whom the centuries dissolve and the remote past becomes the present, and for whom a future life is no mere dream but a transcendent reality. The material blindness of this twentieth century will be the wonder of the coming years.

There is still the sky above our heads, and the clouds that sweep across the heavens and the stars that look down at night, and the fresh winds that come

from afar that mock at our miserable bigotries and barren outlook. Well might Wordsworth exclaim :

“ The world is too much with us

Buying and selling we lay waste our powers.”

We have bartered our souls for worldly promotion or for outward pleasure. This spiritual blindness, this ignoring of spiritual facts is the inevitable outcome of generations of material aggrandisement during which our vision has been contracted to the issues of the hour. We live on this speck of a world and we regard it still as the hub of the universe. We limit out life to the brief span during which we can function on this side of Time. We think only of our physical needs and our outward physical enjoyments. And as to the spiritual worlds with which we are encompassed, and the spiritual beings that are grouped around us we act as if they could have no objective reality.

Hence, when we are confronted with spiritual facts, facts that cannot be disputed, we stare and wonder. More especially if these facts should in any way modify our cherished beliefs then we at once regard them as being the manifestations of the devil, or “ taboo.” Such is the attitude of many representatives of the Church. Our Bishops and clergy who ought to be the foremost in the investigation of these spiritual mysteries often betray an ignorance that is almost childlike in its simplicity. Their scholarship is beyond all question, their devoted and saintly lives worthy of all admiration and imitation but the A.B.C. of psychic research is unknown to them. It was held in former years that a knowledge of Hebrew, Greek

and Latin was essential to the true interpretation of the sacred writings. There is one further accomplishment that has been lacking on the part of our Commentators—a knowledge of psychic facts. That is an absolute necessity if one is to interpret either the Old Testament or the New Testament Scriptures which contain the deepest psychic teaching, and record the most extraordinary psychic facts that have been narrated. The Bible is the greatest spiritualistic treatise ever given to mankind.

But the evidence in favour of psychic phenomena is being multiplied every day. If still unrecognized in our centres of learning, psychic science has become an established fact. The literature of this science is already abundant and will bear comparison with the literature of any other science of recent origin. The writings of Sir Oliver Lodge, of F. W. Myers, of Sir Arthur Conan Doyle, of Professor Richet, of Dr. Geley, of Sir William Barrett, of Stanley de Brath and of many others will bear comparison with the writings of any exponent of scientific research in other departments. The statement that only “piffle” has been written on this subject reveals the ignorance of the man that makes it. It is the statement of a man who knows next to nothing of the subject on which he claims to pronounce judgment.

Lady Palmer’s psychic photograph alone is sufficient to prove that there are spiritual beings all around us, and that there is necessarily a spiritual world in which these beings dwell. But this photograph, interesting as it may be, is only one of

hundreds of psychic photographs that are being produced, each photograph bearing its own witness as to the reality of a spiritual force that has always been in existence and which in these recent years is being scientifically investigated.

Much has been heard in these recent days of impending cataclysms. Earthquakes of exceptional magnitude have already taken place, floods of altogether unprecedented violence have visited America. As to what may happen in the future in the direction of terrestrial disasters we have no knowledge. But there is one disaster that is inevitable. No man can wilfully reject truth and not suffer for it in the end. And no nation can reject truth and not suffer for it in the end. Spiritual laws can no more be violated with impunity than natural laws. And for either individuals or a nation to reject the truths of the spiritualistic movement is a serious responsibility. These essential truths may be briefly stated as follows :—

(a) The Survival of the Soul after death.

(b) The possibility of intelligent communication between the Seen and the Unseen Worlds.

These are two of the main points under discussion and they cannot be wisely disregarded. If the world in which we live endeavours to stamp out these convictions (and this is not impossible) then some cataclysm either mental or physical is assured. It is inevitable for the simple reason that the world turns on its axis every day and that the "thoughts of men are widened with the process of the suns." You can dam up a river for a time but that only leads to an outburst that carries devastation far and wide. God's laws cannot be gainsaid

CHAPTER VIII

ON THE INCREDIBLE

“ With regard to the miracle question, I can only say that the word ‘ impossible ’ is not, to my mind, applicable to matters of philosophy. That the possibilities of nature are infinite is an aphorism with which I am wont to worry my friends.”—Professor HUXLEY.

“ We do not say these things are possible: we say they occur.”—Sir WILLIAM CROOKES.

The most mysterious experiences of the séance room have never been made known to the world. They are under seal. Paul did not tell us all. He merely hints at the deeper knowledge he possessed and confines himself mainly to the current conceptions of his day, and the difficulties that were inevitable in laying the foundations of a new faith. But in all his epistles there is a breezy confidence that these current controversies were temporal and the deeper experiences of the soul eternal.

Hence in these modern days nearly every Spiritualist of any standing has a knowledge that he does not always give out, contenting himself with commonplaces adapted for the public mind. “ Milk for the babes ” Paul would have called it. If on any occasion the Spiritualist speaks with frankness he exposes himself to the charge of being “ balmy ” and hence he regards discretion as being the better part of valour.

One who recently passed into the Unseen World knew the inner, deeper side of Spiritualism better than most men—Mr. Leslie Curnow. I only met him once. We merely acknowledged each other as ships that pass in the night. He above all others could have written this chapter on the Incredible. Fortunately, he was induced by Mr. Oaten, the Editor of the *Two Worlds*, to write a series of articles for that journal, and these articles reveal the vast mine of information he possessed. (The articles have been gathered into a small pamphlet entitled *The Physical Phenomena of Spiritualism: A Historical Survey*, price 1s., The Two Worlds Publishing Office, Manchester.)

At the first reading of Mr. Curnow's booklet one is tempted to believe that the phenomena manifested during the first thirty years of the Modern Spiritualist Movement were more remarkable than in these more recent days, but what is taking place in our midst has still to be investigated and recorded. In any case Mr. Curnow's facts are startling enough and sufficient to constrain any thinking man to exclaim, "Where are we to draw the line between the Possible and the Impossible?" What is clearly apparent, if these facts are accepted, is that all our modes of thinking alike on scientific and religious subjects will have to be readjusted. The world is really a much bigger world and the universe a much wider universe than our conceptions have allowed us to believe. This is the staggering fact about Spiritualism, and it is a staggering fact. It proves that there is another life besides this temporary, uncertain life we are living

in Time. It proves that there is another world besides this outward material world. And for the scientist it proves that there are laws of which we are comparatively ignorant, and which transcend all ordinary explanation.

The following facts will prove these statements.

At the London Spiritualistic Alliance I delivered two lectures in the Spring of 1926, one on Daniel D. Home and another on Andrew Jackson Davis. At this second lecture Dr. Abraham Wallace acted as my chairman. In my lecture on Daniel D. Home I alluded to the fact witnessed by Lord Dunraven, Lord Balcarres and Captain Wynn that Home was visibly carried out of an open window in the room where they were seated and brought back through an adjoining window which was also open.

This seance was held in Ashley House, Victoria Street, London, on 13th December, 1868. The room in which the séance was held was seventy feet above the street. Home had been frequently levitated, that is, he was raised from the floor until he touched the ceiling of the room on which it was usual for him to make a cross with a pencil to show that it was no mere illusion of the senses. But the experiment at Ashley House was one that involved grave danger, and yet it was successfully performed. It was only one of the many extraordinary incidents that took place in the life experience of this remarkable man. At my lecture on Andrew Jackson Davis during the discussion that arose we got back to Daniel Dunglas Home, and to a Mrs. Guppy that lived at Highbury in London. She was originally a Miss Nicholl, a

gifted medium, who married a gentleman endowed with the Pickwickian name of Guppy. Dr. Abraham Wallace had been her medical attendant. He knew her intimately, and he vouched for the following narrative. He is easily accessible and can be interrogated on the subject.

On June 3rd, 1871, a séance was being held in the rooms of Messrs. Herne and Williams in Lamb's, Conduit Street, High Holborn, London. W. G. Harrison, Editor of *The Spiritualist*, was present. Mrs. Guppy was a buxom woman which is true of many mediums. She was more than of the average weight of a woman; and Mr. Harrison, more in jest than earnest, asked the controlling spirits to bring Mrs. Guppy to their séance. Meanwhile Mrs. Guppy was sitting with a friend, Miss Neyland, in her own house at Highbury, three miles distant from High Holborn adjusting her household accounts. Suddenly to Miss Neyland's astonishment Mrs. Guppy disappeared! Miss Neyland went to Mr. Guppy in her terror, and a search was made throughout the house for Mrs. Guppy. Mr. Guppy, who had learned that there are "more things in heaven and earth than what are dreamt of in man's philosophy," quietly remarked: "No doubt the spirits will have carried her off but they will be sure to take care of her."

Meanwhile Mrs. Guppy was being transported in some mysterious way to the séance room in Conduit Street, High Holborn. There were two doors to the room in which the séance was being held. One door was locked. Against the other door the chair of one of the sitters was placed so that it could not possibly be opened. There was no press or wardrobe in the

room in which anyone could be concealed. Mrs. Guppy found herself deposited on the table in the midst of the sitters, with her domestic account book open in her hand. The ink in the pen was not dry.

Mr. Harrison's request had been promptly carried out to the dismay of Mrs. Guppy herself and the amazement of everyone present at that circle. A full account of this modern miracle will be found in the pages of *The Spiritualist* of that date and the document that was drawn up and signed by the eleven witnesses still exists. Dr. Alfred Russel Wallace states regarding this incident: "The evidence for a supernormal transference was here about as complete as it possibly could be."

Little wonder that Spiritualists at the time were incredulous as to the supernormal flight of Mrs. Guppy.

Andrew Jackson Davis, on one occasion, was carried a distance of forty miles, Lottie Fowler was taken out of a bus in Oxford Street and deposited in a séance in Bloomsbury on February 17th, 1872, and the Davenport Brothers on one occasion were said to have been transported to a distance of sixty miles. But in the case of Mrs. Guppy the evidence was more complete.

It is these occurrences taking place in comparatively recent times that prepares us in some measure for the statement of Colonel Peacock contained in the *Spiritualist Community Leaflet*, of date, May, 1927:—

"A PSYCHIC EXPERIENCE."

"There is a widespread belief in the existence of

sub-human entities living in the world next above the physical, which are mostly playful or helpful in their contacts with us men. I have had some personal experience of the truth of this belief, and the following is an account of a happening, for which I would be glad to receive an explanation other than one based upon the above 'superstition.' "

" I was in South America in charge of an expedition into an unexplored area covered by virgin forest, having one other white man with me. We had in our band of workers a number of the forest Indians of the region, who told us many tales of the ' Devil-Men,' as they called them, inhabiting the forests. One travels as far as possible up the rivers, carrying the canoes and baggage along the bank when cascades and waterfalls are met. Then further progress is made by cutting a trail through the impenetrable forest in the desired direction, travelling by compass. One cuts trail for three days and on the fourth moves camp. Once, while cutting trail in this manner, I did a thing which no one under my command was allowed to do; I wanted to examine the country at right angles to the direction in which we were moving, and I started out to do so alone one morning, leaving my second-in-command to continue cutting our trail. Starting at 7 a.m. with my compass, watch, revolver, haversack and *macheté* (a sharp cutlass for cutting through the thick undergrowth) I travelled up hill and down dale for some six hours, moving in a straight line by compass. At 1 p.m. I reached a stream and decided that I would go no further, but would rest there and have my lunch; for I could travel back

twice as fast as I came, not having to cut. At 2 p.m. I started back along my trail, and after travelling as fast as possible for two hours I reached the top of a hill, which I knew to be only about an hour from my camp. Seeing that I had plenty of time to get back before dusk, I decided to rest for ten minutes, and I scraped the moss off a fallen tree to make sure that there were no ants or scorpions before sitting down on it. I had been sitting there smoking for about five minutes, when over my left shoulder I heard a loud 'halloa' in the forest. I replied and called out the name of my head Indian, thinking that some of them had come out in search of birds to eat, but I got no answer. A minute afterwards I heard the same 'halloa' over my right shoulder; deeming it strange, I stood up with the intention of cutting towards the sound to investigate. Taking just two steps I suddenly found myself walking towards the spot where I had ended my trail, and which I had quitted more than two hours previously; there was the silver paper off my chocolate bars lying on the ground. Looking at my watch, to make sure that I was not deluded, and seeing that it was past 4 o'clock I realized that I could not get back to camp before dark. However, I started to re-trace my trail with all possible speed, and after about two hours, I once more reached the hill-top where I had been resting. I looked at the fallen tree upon which I had sat, and saw the spot which I had scraped clean and my cigarette end lying on the ground. I hastened on for another half hour to a stream, upon a rock in the middle of which I decided to pass the night, as

it had become too dark to travel further. But fortunately some of my men came with lanterns along my trail and rescued me. When I related my experience, the Indians at once said 'Devil-Man,' and told me that it was for that reason a fixed rule among them never to go alone in the forest. My sensation was that of having been instantaneously transported through some other dimension of space from one point on the earth to another at a distance in a straight line of two hours quick walking.

C. L. PEACOCK, *Lt.-Colonel.*"

Colonel Peacock had made this statement at one of the services held in the Grotrian Hall, and I was so interested in the fact that through the courtesy of Mrs. St. Clair Stobart I was able to interview him. He assured me on his honour as a British officer that what he had stated was true, and that similar transportations of soldiers had been known to take place during the war.

Our own experience of such matters is extremely limited, but such as it is we record here. The Church of Scotland, some years ago, appointed a Committee to investigate into the realities of psychic phenomena and report. It was my privilege to be a member of the Committee. I attended several meetings, one demonstration of psychic gifts at Glasgow and two in Edinburgh. I was not greatly interested in these demonstrations. After what I had previously witnessed they were to me as "Moonlight to the sunlight and as water to the wine." Still, there were

many points revealed that might well have given rise to serious thought in earnest minds.

At the house of a Mr. Jeffrey in Glasgow we had several tables, and we were invited to test the tables in order to see if any occult results could be produced. Mr. Jeffrey is an amateur conjuror of considerable repute, and he had begun the investigation of Spiritualism in order to prove it to be a fraud and found the actual facts too stubborn for him. The result has been that he has become the advocate of the faith he at first rejected with scorn. This has happened many times in the history of Spiritualism.

There was a table which two members of the Committee were trying to manipulate, and one of them called to me to join them. I did not wish to be churlish. I went and put my hands on the table. Suddenly it began to move. I certainly did not push it, and I have too high a regard for the other members of the Committee who were associated with me to believe that they in any way condescended to unworthy methods. From moving, the table proceeded to gyrate at a rapid pace round the room. As we were approaching a sofa at the side of the room Mr. Jeffrey said (apparently speaking to some invisible entity): "Take one of these 'gentlemen and throw him on the sofa.'"

No sooner did I hear the words than the question flashed through my brain "Which of us is to be the victim?" Immediately, I was clearly lifted from the floor and helplessly laid on the sofa where I lay for some time in a dazed condition. Mr. Jeffrey brought me a glass of water, and I rose. But more than half

an hour had elapsed before the strange feeling passed away. So far as I was concerned I might have been carried twenty yards or twenty miles. I had no part whatever in the movement. What I realized was that some psychic force seized me rendering me helpless for the time being, and the effects of this force produced a sickly type of feeling.

There is then this mysterious power by means of which men and women can be temporarily levitated and in some cases transported to a considerable distance. The lives of the Saints teem with references to these levitations. More especially is this true of St. Francis of Assisi, St. Philip of Neri, of Saint Theresa and others. It is said of Saint Joseph of Coopertina that he passed through closed doors.

One may marvel at reading of these incidents whether any credence is to be given them or whether they are to be regarded as the vagaries of a diseased imagination. There is, however, an ancient record that bears very directly upon this subject and which we now quote in full :—

“ And the angel of the Lord spake unto Philip saying arise and go toward the south unto the way that goeth down from Jerusalem to Gaza which is desert. And he arose and went : and behold a man of Ethiopia, an eunuch of great authority under Candace, Queen of the Ethiopians, who had charge of all her treasures had come to Jerusalem to worship and was returning : and sitting in his chariot read Esaias the Prophet. Then the Spirit said unto Philip, Go near and join thyself to this chariot. And Philip ran thither to him and heard him read the Prophet Esaias and said, Understandest thou what thou readest? And he said, How can I except some man should guide me. And he desired Philip that he should come up and sit with him. The place of the Scripture which he read was

this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearers so he opened not his mouth; in his humiliation his judgment was taken away; and who shall declare his generation? For his life is taken from the earth.

And the eunuch answered Philip and said, I pray thee of whom speaketh the Prophet this, of himself or of some other man?

Then Philip opened his mouth and began at the same scripture, and preached unto him Jesus. And as they went their way they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both unto the water, Philip and the eunuch, and he baptized him.

And when they were come up out of the water the Spirit of the Lord caught away Philip that the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at Azotus; and passing through he preached in all the cities till he came to Cæsarea.—Acts VIII (26-40).

In this passage we read that Philip was suddenly caught up by the Spirit and carried to a considerable distance so that the eunuch "saw him no more." The distance cannot be accurately stated but many believe that Azotus was distant twenty miles from the scene of the eunuch's baptism. There is no doubt that it was distant many miles.

The curious fact is that this passage taken from the Acts of the Apostles could be read in any Church and the congregation would listen with edification. If, on the other hand, the preacher were to read of the flight of Mrs. Guppy as has been recorded in these pages, there would be storm and tempest in that congregation within a brief period. Edward Irving by

his eloquence brought London to his feet, but when he told his elders that he believed women could speak in an unknown tongue and allowed them to speak in an unknown tongue (which was quite a normal feature in the apostolic church) these worthy men felt constrained to bolt the doors of Regent Square Church against their pastor. The Church of Scotland even went so far as to disown her gifted son. There was no road left for Edward Irving but the road out into the wilderness.

The attitude of Protestant theologians on this subject is somewhat embarrassing. The supernatural is fully accepted up to the year 101 A.D. After 101 A.D. it is suspect and in recent centuries altogether taboo. The hot-headed Spiritualist maintains that if the supernatural took place before 101 A.D. there is no reason whatever why, if the requisite conditions are supplied, it should not take place at the present day. He earnestly maintains that spiritual laws do not change any more than natural laws. But this form of reasoning does not commend itself to learned minds.

If the foregoing facts that have been narrated are accepted then we are confronted with some hard thinking. In the case of Mrs. Guppy we have to face the fact that a heavily proportioned woman was conveyed three miles over London and introduced into a room in which one door was locked and the only other door could not possibly be opened. How was it possible for Mrs. Guppy to be passed through walls? The case of D. D. Home does not present the same difficulty for at Ashley House the windows were

open. His body was simply taken out of one window and brought in at the other. But the case of Mrs. Guppy does present difficulties that are not easy to get over. Mr. Leslie Curnow explains that a funnel is made by which matter can pass through matter. Mr. Curnow's explanation requires to be explained. That a going watch can be transferred through walls from one room to another is difficult enough to understand, but that a living human body can be transported through the air and introduced into a locked room baffles comprehension. We are confronted with the incredible. And yet as Alfred Russel Wallace wrote: "The evidence for a supernatural transference was here about as complete as it possibly could be."

The simple truth is that we are more and more being confronted with a kind of force for which we have no adequate name but which alone can explain much, that otherwise would be incredible, in the Bible, and much that is taking place before our eyes in these modern days. This is the problem which confronts humanity and which humanity will yet triumphantly solve. Not that human reason can ever probe the deeper mysteries. The more any man knows the more deeply is he conscious of his own ignorance. But there is one problem of overwhelming importance that once again demands solution. Do we live as conscious thinking beings after the crisis called death? Are there other worlds as beautiful as this world in which we dwell and where the spirit of man will find an ampler sphere in which to manifest than under the cramped conditions of this Time-

Sphere? These are questions that are being asked by thoughtful men and women; and every incident that bears upon their solution, or which even throws some sidelight upon their possible solution, claims alike our investigation and consideration. That the last word has been spoken and the last discovery made in the realm of religious experience is the greatest heresy of modern times. God is inexhaustible. There can be no finality with Him.

Note.—In discussing the facts narrated in this chapter with Mr. Arthur Paterson he remarked that we are living in a three-dimensional world but that mathematicians are conscious of a four-dimensional world, and that it was quite possible to conceive of a five-dimensional world, of a six-dimensional world and so on. Our knowledge of the outward world around us, he said is largely dependent on our sense perceptions, and that if a sixth sense were added our conceptions of the world in which we live would be transformed. He further stated that there were "freaks" among men and women (gifted personalities I would term them) who under certain conditions had entered into a fourth dimensional experience and that these persons under fourth dimensional conditions could pass through matter as through a tunnel! This thought of a four-dimensional world seemed to me at the time, and still appears to me, to be the only rational explanation of phenomena which otherwise would be baffling. We are contacting in many ways this four-dimensional world, and it may be that through death we will escape from the limitations imposed upon us through living in a three-dimensional world. This brings us sharply up against the eternal problems, What is Space? What is Time? In the future world we are informed that Space and Time do not exist in our understanding of these terms. Swedenborg taught this explicitly more than a hundred years ago.

CHAPTER IX

THE SUPERNORMAL IN HEALING

THE CASE OF SIR WALTER G. SHAKERLEY, C.B.E.

“ The medical profession has been ‘ ringed round ’ by the words ‘ medical etiquette.’ The highest form of medical etiquette, in his view, was to play the game towards one’s patient. One of the greatest qualities of a doctor should be the power of sympathy : if a doctor is in touch with a hopeless case and the patient desires to visit some unscientific practitioner, spiritualistic or otherwise, then by all means let him do so. It might at least ease the patient’s mind if nothing else.”—
Sir HERBERT F. WATERHOUSE.

At the dinner given by the British College of Psychic Science on March 2nd, 1927, representatives of the Medical Faculty were the guests. Sir Arthur Conan Doyle was in the chair. It has been said of Sir Conan Doyle, who began his career as a medical practitioner, “ that not one of his patients has ever been seen alive ! ” Happily this has to be corrected. There is one of his patients who is known to exist in mortal form. Sir Arthur spoke in high terms of the medical profession, and of the vast service that profession has rendered to the welfare of mankind. Sir Herbert F. Waterhouse and Mr. Frank Romer replied on behalf of the Medical Faculty, and admitted that there were forces beyond the reach of the ordinary practitioner which they could not explain, and which did in certain cases operate in a

mysterious way. We listened to these speeches with interest. Whilst not unduly committing themselves the speakers were ready to admit there was a realm of psychic knowledge that remains to be explored, and that it was possible, under certain conditions, cures might be effected which otherwise would have been impossible.

We have been familiar for years with the work carried on at Exmouth through Miss Harvey by "Dr. Beale." We have known personally several healers such as Mrs. Bird, Mr. Hendry, Mr. Foster and Mr. Simpson, who have the "gift." At the circle of the Rev. J. W. Potter a "Dr. Richardson" in the person of his son, Clifford, examines the sitters and prescribes for them. But I have never given the healing aspect of Spiritualism serious consideration until I was the privileged guest of Colonel Sir Walter Shakerley, C.B.E., formerly of Somerford Park, Congleton, and now resident in Bournemouth.

Sir Walter is at the present time sixty-seven years of age (1927) and in 1922 he was attacked by a severe illness which had all the appearance of proving fatal.

I quote from a typewritten statement of date May 1st, 1924, made by Sir Walter Shakerley himself, signed by him and Lady Shakerley and his two daughters who nursed him throughout the illness.

"Nearly two years having elapsed since my miraculous cure from Cancer, and, except for a weak heart, being once more in good health I wish to place on record an accurate account of it, lest with the lapse of years the details become obscured in the memories of those who took part in it . . .

“ The illness was twofold, or as my Spirit friends say threefold, that is to say the doctors here (the doctors on the earth plane) admitted heart and kidney troubles and the others (viz., the doctors on the spirit plane) added cancer to the list . . . It is sufficient to add that though constant prayer was insisted on as one of the chief means of the cure it was no case of Faith Healing or Laying on of Hands, but sheer hard medical work.”

Sir Walter in his narrative states that one of the spirit doctors, Dr. H., had been a medical practitioner in the reign of Queen Anne, and the other spirit doctor, Dr. R., had lived on earth more than a thousand years ago. The medium was a young man twenty-two years of age who had been born in a Northern town. He had been a ship stoker and claimed to have no medical knowledge whatever. Sir Walter then proceeds to describe the various stages of his illness, which assumed a serious form in October, 1921. He had gone to a health resort and the bath attendant called his attention to his loss of weight. He had become emaciated in his legs and arms.

“ This loss of weight continued after my return home and throughout the winter so that by April, 1922, I was in a very emaciated state. Though I have agreed not to mention them in any way, I, of course, saw several doctors during these months, and about the middle of April I was recommended to a specialist. As far as I can remember the diagnosis at this time was Granulated Kidneys and Enlarged Aorta. These complaints were confirmed by the specialist who said I might live a year, or with great care possibly two.

“ After that I got rapidly worse until I became so weak that I ceased to go beyond the garden and had to lie down most of the day.

“ In May I had become so bad that I was reduced from about 11 stone to 8 stone. I cannot remember that I had any pain at that period, only extreme weakness and my face assumed a grey colour.

“ At this point my wife, who is much interested in Spiritualism, became seriously alarmed and wrote to the Revd. G. Vale Owen, at that time Vicar of Orford, Warrington, asking if he knew anything of a Spirit Doctor of the name of Beale working through a medium at Exmouth. Mr. Vale Owen replied that he knew of ‘ Dr. Beale ’ but that there was no need to send a sick man all that way, as he knew of a young man in his own neighbourhood who was a most powerful medium. On May 10th a meeting was arranged with this medium, my wife being asked to bring with her some article that had been in constant contact with me, since I was too ill to attend. She took with her a watch bracelet I had worn and as soon as Dr. H., who controlled the medium, came through he looked at the bracelet and said : ‘ Oh ! poor fellow, how he must have suffered. He is wasting away.’

“ The next day the medium was installed in my house where he remained, with two intervals of a month each, during five months.

“ On the evening of the medium’s arrival Dr. H. came through (*i.e.*, Dr. H. controlled the medium) and examined me. He said, ‘ This cure is beyond me, I must get help.’ The medium was then con-

trolled by an obviously much higher spirit whom I have called Dr. R. He also examined me and told my family that things had been allowed to go so far that it was barely possible at that date to save me, but that they would do their best. He added that miracles still happen but that nothing could be done without prayer. He confirmed the heart and kidney troubles and said that I had also cancer at the base of the stomach, in the very centre of the body which from its position having so far caused no swelling or pain could not be detected by human means, but which was, nevertheless, wasting my life away. He asked my wife and my two youngest daughters, who had war experience, to undertake the nursing, in preference to having hired nurses, which they all agreed to.

“That evening Dr. H., under the supervision of Dr. R., commenced a course of treatment that lasted over three months. At a regular hour each morning and evening he appeared (*i.e.*, he controlled the medium) and worked on me for half an hour though for a few days during the crisis when they despaired of saving me, the medium was put into trance four and even five times a day. The treatment consisted solely of massage, kneading the affected parts with hot cloths, bandagings, and the like, and a few simple herbs of which I recall Mountain Flax, Mandrake, Kidneywort, Comfrey, both internally and externally; and after the cure Slippery Elm. All these were obtained locally. No knife was ever used.”

Sir Walter then describes how water that had gathered in his legs was withdrawn through some

special process in a mysterious way. The narrative continues :—

“ One day about three weeks after Dr. H. first came—as soon as he appeared (*i.e.*, controlled the medium) he asked : ‘ What doctor has been here ? ’ We told him ‘ None. ’ He said ‘ Oh yes, someone has, I never did that. ’ Then turning to me he said, ‘ Your chief trouble is at an end. ’ Cancer had never been mentioned in my presence. When I thanked him he said : ‘ Do not thank me. Thank the Almighty Father. He has done this, I never could. ’

“ Meanwhile the heart and kidneys had been slowly improving under the treatment, and from that time I began to recover and put on weight, but as Dr. R. said about then, the trouble was not that they could not cure me, of which they were then certain, but whether I had enough vitality left to enable me to recover, so greatly was I reduced. To assist in restoring my vitality I was rubbed all over twice a day with olive oil.”

The narrative proceeds to describe the different stages of the cure, how from being the occupant of a bath chair Sir Walter was able to walk a mile, how he began to put on weight at the rate of three pounds per week until from being completely emaciated he weighed ten stone, when the rate of increase in weight slowed down to one pound per week ; of the return of alarming symptoms when the medium was brought from London and he was re-examined and treated, of his final treatment during a fortnight by Dr. H., and of his final interview with Dr. R.

“ Dr. R. informed me that except for the weak

heart, which I would always have, I was absolutely cured and might live to ninety."

This cure of cancer has many points of interest. The case was not certified as being one of cancer by any of the doctors on this earth plane that Sir Walter had consulted, but the extreme emaciation and the grey colour of his face seem to point to some hidden cause that had escaped their detection. Great stress was laid on prayer, which was continued in Sir Walter's private chapel twice every day, whilst during the crisis at 1 a.m. in the morning the members of the family circle were taken to the private chapel for prayer. With regard to the "power" all who were sympathetic with the mode of treatment were welcomed as thereby the "power" was increased. During the crisis they sat in circle. The Spirit Doctors gave ample evidence of being able to see through matter. With regard to time, beyond being able to recognize a sequence in events they do not appreciate the length of time in the same sense that we do. They had the same difficulty with regard to distance. "All examinations of the internal organs were made in a dim light as they complained that our light, especially our artificial light, was too coarse for them and hurt their eyes."

The narrative recalls, in some of its aspects, the treatment of the sick adopted in apostolic times, that the sick were to be anointed with oil, and that "effectual, fervent prayer availeth much."

"Is any sick among ye? Let him call for the elders of the Church: and let them pray over him, anointing him with oil in the name of the Lord: and

the prayer of faith shall save the sick, and the Lord will raise him up. (James, V 13, 14)."

One unusual feature of the case is the fact that the medium was available for three months, for without his presence the medical treatment could not have been continued. The medium had only been known to the Rev. G. Vale Owen for a brief period and hence it was possible for him to accept a prolonged engagement. During this period of three months and three days over one hundred and eighty different treatments were given which resulted in Sir Walter's restoration to health. Whatever views members of the medical faculty may entertain of this case there is one fact that remains indisputable. Sir Walter Shakerley in the Spring of 1922 was, to all outward appearance, on the verge of death. A well-known specialist had given him one year to live, and with great care perhaps two years. Sir Walter is alive to-day, enjoying life, capable of ordinary avocations and ready to bear witness to the supernormal methods that were adopted to bring about his recovery. Had he been content to rely on ordinary medical treatment, so far as could be judged in 1922 from his outward symptoms he ought long ere now to have been tolerably well acquainted with the conditions that prevail in the Inner World, whereas he is still on this side of Time, comfortably settled in his beautiful home at Bournemouth. It has further to be remembered that in all such cures, these cases as a rule have been practically given up by the doctors. It is only when ordinary skill is exhausted that supernormal agencies are called into operation. These spiritual doctors were

once doctors themselves in this world and have no desire whatever to interfere with the legitimate interests of the profession. They only manifest when they discern that their superior knowledge can be of service to some patient whose life is destined to be preserved for some special end.

Sir Walter Shakerley continues his interest in the Church of England, in which he serves as a Churchwarden, whilst his hospitable roof shelters the wandering Spiritualist with whom he shares his experiences on one of the most vital subjects that can engage human thought. He is a living testimony to the fact that whilst Spiritualism challenges many of our religious conceptions and revolutionizes many of our scientific conceptions, it likewise sheds light on the field of medical research, revealing that there are possibilities of treatment in extreme cases from a supernormal source that have hitherto been unsuspected. His case illustrates the value of "sheer, hard medical work." It was not an instantaneous cure at all but a slow and progressive process. There are other healers who claim to be able to produce more sudden results. But we have not encountered any other cases and cannot vouch for their validity.

The simple truth is that the world is much bigger than we imagined it to be. There are forces in existence that we only guess at. There are superior beings who can come to man in his distress and helplessness, and who can enable him to triumph over the seemingly impossible. That is the kernel of the message of Spiritualism to mankind. The miracles of old are being repeated in our midst. The

Bible, which with many people has become a kind of fetish, and which by others has been quietly placed on the shelf as a "back number" is, when adequately examined, quite a modern book.

Note 1.—Whilst in the foregoing narrative names of medical advisers have been suppressed, it may be stated that Dr. R., the spirit doctor, was a Dr. Roland, who lived in the time of Charlemagne and Dr. H., the subordinate spirit doctor who performed the manipulations on Sir Walter Shakerley was a Dr. Harryson who lived during the reign of Queen Anne. During the mid-Victorian period mediums became available and to some extent reliable. This was known on the other side of the Veil, and several doctors formed themselves into a College. Dr. Roland is what we would term the President of this College. He is regarded as a very high spirit. He does not himself undertake the treatment of individual cases, but is called in only in cases of special difficulty. Dr. Harryson acted under his direction. Dr. Roland visited Sir Walter at the beginning of the treatment and at intervals afterwards. Dr. Harryson was the missionary sent out by this College of Physicians on the other side. This was the information that Sir Walter received from Dr. Roland himself; and if we assume that there is another world, and that physicians in that world are still engaged in their blessed work of healing, then we can understand how it was that Sir Walter Shakerley was cured, and how other cures that appear to be inexplicable have been performed.

Note 2.—Since writing the foregoing chapter my attention has been called to the fact that healing agencies are a recognized part of Spiritualistic activities. At the Grotrian Hall the healing service is a distinctive feature of every service. At Bromley, patients are personally treated by Mrs. Bird through whom Dr. Price, a Welsh physician, operates. We have had experience of Mrs. Bird's healing powers and have derived personal benefit from her treatment. Mr. Simpson has many cases to his credit that are very remarkable. Nearly every Spiritualist Church has a recognized healer.

CHAPTER X

A WORD OF WARNING

"It is a vain thing to urge that science has not admitted this contention, and that the statement is pure dogmatism. The science which has not examined the facts has, it is true, not admitted the contention but its opinion is manifestly worthless, or at the best of less weight than that of the humblest student of psychic phenomena. The real science, which has examined the facts, is the only valid authority and it is practically unanimous."—Sir A. CONAN DOYLE.

"Disguise it as we may, the link between earth and heaven is always in the end the supernormal."—Mrs. ST. CLAIR STOBART.

When on several occasions Spiritualism has been utterly discredited in the public estimation, and the "high-brows" amongst us calmly triumphant at the apparent success of their efforts in extinguishing what was regarded as a vulgar superstition, the faith was preserved in obscure districts and in quiet secluded homes far from the centres of popular excitement. This has been especially true of America, and more or less true of Great Britain. More than once in the history of mankind it has been the simple common folk who have preserved for posterity some fundamental truth. One has only to turn to religious history in order to find this statement endorsed in many ways. It was the Lollards who prepared the way for the Reformation. In France it was the simple, common people who kept alive the memory of

Joan of Arc during the four hundred years that elapsed between the martyrdom of the Saint at Rouen and the researches of Quicherat that led to the modern revival of interest regarding her.

Here it may be well to utter a word of warning. It has been the custom for Church leaders to denounce Spiritualism as the work of the devil, or as being dangerous to, or subversive of the Christian Faith. No section of the Christian church has been more eager in this respect than what might be termed the Evangelical party. If there is any section of the church with which our sympathies may be said especially to belong it is the evangelical party. It was in the atmosphere of evangelicalism that our early years were spent, and to that section we owe more than can be expressed in words. Nor can it be denied that the evangelicals have produced notable men and women who have left an enduring impress on British character. Among these, in recent years, General Booth stands out as a man who combined evangelicalism with common sense, and who in his own life-time and since he "passed over" has accomplished a mighty work not only in Great Britain but throughout the world. To reach out a helping hand to the man who is down and out, to make a new man of him, to transform him into a useful citizen instead of being a "waster"—that is God's work and will command the divine blessing whilst time shall endure. If the evangelicals would only open their eyes, they would see that as all roads lead to London so every form of religious experience, if followed out to its legitimate conclusions, will lead to the supernatural.

It was from no desire for a new form of excitement but because of his fearless honesty that Edward Irving accepted Mary Campbell and her "tongues." The evangelicals if they would add to their faith, knowledge would soon be in possession of the supernatural. The Church of Jesus Christ began in the supernatural, and the Church of Jesus Christ will end in the supernatural. "Greater works," He said, "than these shall ye do because I go to the Father." It is the lack of the supernatural that has left the Church so weak in these modern days.

There is a temptation for popular preachers to pander to the multitude. It is so easy to say what will be generally accepted, and gain the cheap applause of the moment. But I would remind our ecclesiastical leaders that when Galileo turned his telescope upon the satellites of Jupiter and was thereby led to endorse the thesis of Copernicus, the leaders of the Church at that period officially silenced him for ten years. There is the legend that he was tied to the wheel and made to retract. Let us hope that is only a legend, but that he was silenced is certified. Who questions the teaching of Galileo to-day? When Hutton and Playfair at Siccar Point in Berwickshire in 1775 shook hands and resolved to abide by the testimony of the rocks there were grave misgivings in the pulpit for thereby the chronology of Archbishop Usher was shattered. But where is the preacher to-day who will declare that creation began on the first day of September, 4004 B.C. And yet this statement is printed in many of our Bibles which proves that until the mid-Victorian era this was the

prevailing belief. We can still recall the tumult that was awakened when Darwin and Huxley proclaimed their views of evolution. The criticism of Bishop Wilberforce at the Oxford meeting of the British Association and the memorable reply of Professor Huxley are on record. Would any Bishop of the Church of England put forward such a criticism to-day? The Christ in his age was the Great Pioneer. He was the inaugurator of a new era of thought and action. How has it arisen that many of His professed followers in modern times are given over to obscurantism or to retrogressive forms of thought? We have to conserve all that is best in the past. We write from no feeling of bitterness or antagonism towards the Church, but we recognize, as Professor Flint constantly taught, that to cling merely to the Past and shut our eyes to the Ever Living Present around us can, in the end, only lead to disaster.

The Church, generally speaking, has ignored the subject. The Church of Scotland did appoint a Committee of Investigation; and the report of the Committee was as fair as was possible in the circumstances. The Church of Scotland assured her people who were interested in psychic phenomena that they were not to be regarded as heretics, and that she would continue to shelter them. What in recent years has saved the Church of Scotland has been this magnanimity. Whilst jealously guarding the fundamentals of the Christian faith that Church has recognized that God doth reveal Himself in many ways, and has sought to embrace within her fold men and women, whatever

might be their "pious opinions," who have the true love of the Christ in their hearts.

But neither the Church of Scotland nor any existing Church has made psychic phenomena a special study. Nor have we as yet in any university a Chair set apart for the study of psychic research, a field so ample and wide as to absorb the energies of a Richet and many others equally gifted who have yielded to its mysterious fascination. This silence, however, has not suppressed the psychic facts that are taking place around us. These facts, as we have indicated, are multiplying every day. If the Church has refused to take them seriously there is a body of men who have accepted them. These men and women were mainly agnostics, or materialists who had no belief in an after life or in a spiritual world. Their vision was limited to this Time-Plane. Beyond this Time-Plane they had no hope, and for them death was the end of all. These men and women have encountered the facts of Spiritualism. They have been convinced by them. These facts, in a sense, have become the means of their spiritual salvation. What all the reasoned treatises of theologians failed to do, these simple facts have accomplished; and these men and women are now deeply convinced not only that the spiritual life is the highest life of all, but that before each one of us there is the possibility of an endless progression from sphere to sphere; and that the measure of our manhood and of our womanhood is the real measure of our greatness. But if previous to making these discoveries they were in any sense antagonistic to the Church that antagonism has been

intensified. "What have our Bishops and our clergy been doing?" they exclaim, "that we should be left to stumble upon these discoveries for ourselves?" and hence it is that all over the land spiritualistic churches are coming into existence not necessarily hostile to Jesus Christ but not always too ready to accept His claims. Among Spiritualists I have found many Christian men and women to whom the Second Coming of our Lord is a far more real fact than to any member of the Keswick Convention, who live in His presence and rejoice in His teaching; but there are men and women in the spiritualistic movement to whom the Christ is a mere myth and the teaching of the Church a worn-out fable. For this indifference on their part and for this antagonism the Church, in its official form, has to share the responsibility. We are literally at the parting of the ways. The unassailable facts are multiplying too rapidly to be longer suppressed. Is the Church of Jesus Christ—He who lived in the supernormal and who came back to convince His disciples that there is no death—is the Church of Jesus Christ to repeat the mistake made by the Church of Rome in the days of Galileo, to repeat the mistake that was made at the dawn of geology, to repeat the mistake that has been made again and again in the controversy that has arisen as between science and religion? As one who loves the Church and who recognizes in the Church a mighty factor in moulding our Western civilization I have felt constrained to pen this word of warning, sharing as I do the convictions of many of my ministerial brethren that Spiritualism is in no sense necessarily antagon-

istic to the Christian faith, but can become one of the means alike of illuminating and strengthening that faith. On the other hand, if the Church persists in maintaining a *non possumus* attitude, there are forces in existence and in operation that may culminate in results that cannot in the meantime be foreseen but which may prove as disastrous as they will be far-reaching.

CHAPTER XI

A TYPICAL EXPERIENCE

"Scientific incredulity has been so long in growing and has so many and so strong roots that we shall only kill it, if we are able to kill it at all, as regards any of those questions by burying it alive under a heap of facts. We must keep 'pegging away,' as Lincoln said; we must accumulate fact upon fact, and add experiment upon experiment, and I should say not wrangle too much with incredulous outsiders about the conclusiveness of any one, but trust to the mass of evidence for conviction."—Professor HENRY SIDGWICK.

We are all familiar with the good-humoured forbearance extended to Spiritualists by the "wise and prudent ones" of our generation who know better than to meddle with dangerous subjects, and to whom any familiarity with the supernormal is regarded with horror. That men like Sir Oliver Lodge and Sir Arthur Conan Doyle and others equally illustrious should be identified with the subject is at times a trifle perplexing. But that difficulty is got over by the assumption that genius has its penalties, and that frequently the man of genius has a "kink" somewhere in his brain. Hence it is that the ever-increasing number of gifted and eminent men and women who are identified with this movement can be discounted.

There is, however, another section of adherents to which this argument does not apply. Fortunately, or unfortunately, we are not all gifted with genius. We are plain, simple folk working our way through

a somewhat difficult world, thankful to God for the gleams of sunshine that occasionally brighten our footsteps, fronting the shadows as best we may. The "kink" theory is in no way applicable to us. To this class belong a vast number of humble and reliable people for whom truth, and the adequate appreciation of facts are the distinguishing attributes. They are found to-day in comparatively small numbers all over the world. I have seen their faces gleam with joy as they have told me of some experience that determined their life destiny, and of which they were as firmly convinced as of their own existence. Sometimes, it might be the production of a photograph on which was inscribed the image of someone dear to them and for which no ordinary explanation could be given—the only explanation being that the image had been produced in some supernormal manner, and thereby proving to them the existence of an Unseen World and of forces which meanwhile are only partially understood; or it might be a narrative embodying an experience too sacred to be revealed in these pages. For here it may be stated that it is only the superficial experiences of Spiritualists that are given to the world; their deeper and more sacred experiences are more frequently locked up in their own hearts. There are many in these modern days who, like Paul, have seen and heard things that are unutterable. But as an example of these experiences that carry conviction take the following as narrated to me by Mrs. Anderson of Burnhouse, Stow, Scotland. Mrs. Anderson can confirm what is here written.

Mrs. Anderson had settled at Burnhouse some years ago and was only partially acquainted with the other families resident in the district. She had three sittings with Mrs. Falconer a well-known medium in Edinburgh. At these sittings a spirit claiming the name of David Murray desired to communicate. Mrs. Anderson replied that she knew no David Murray and suggested George Murray and other names. But the spirit persisted that his name was David Murray, and although Mrs. Anderson did not know him he knew her quite well. So ended the first sitting so far as David Murray was concerned.

A few months afterwards another sitting was held with the same medium. David Murray again spoke through the medium, Mrs. Falconer, and told Mrs. Anderson that she had visited at a house, Borthwick Hall, where he had been coachman, that his master, Mr. Claude Macfie was in spirit life but that his wife, Mrs. Macfie, was still alive, and that Mrs. Anderson knew Mrs. Macfie and was on visiting terms with her. (The pronunciation of names in spirit circles is one of great difficulty and the communicating spirit David Murray, had considerable difficulty in pronouncing Macfie, at first being able only to say " Fie " but after several efforts enunciating the full name " Macfie.") Mrs. Anderson stated that she knew Mrs. Macfie and had visited that lady at Borthwick Hall, whereupon David Murray made the following communication :—

He had been driving his master Mr. Claude Macfie in a dog-trap when the horse got out of control and he, David Murray, was thrown out and killed. His

master escaped with a severe shaking and lived many years afterwards. He desired Mrs. Anderson to thank Mrs. Macfie for all that she had done on behalf of his family.

Mrs. Anderson replied that she could not make any definite promise to do this as she was not sufficiently acquainted with Mrs. Macfie to deliver a message that involved a certain measure of psychic knowledge on that lady's part. This closed the second sitting.

Meanwhile Mrs. Anderson had made enquiries in the neighbourhood if any such accident as described to her in this supernormal manner had ever taken place at Borthwick Hall. She found an elderly woman who had been in the Stow Valley all her life, and who remembered that a man named David Murray had been killed at Borthwick Hall when she was a young girl. This satisfied Mrs. Anderson that there was some truth in the message, but she still hesitated to approach Mrs. Macfie on the subject.

About two months afterwards another sitting was held with Mrs. Falconer. Mrs. Anderson, with a friend, was present. David Murray came and asked her if she had delivered his message. She had to answer in the negative but David was insistent that his message should be delivered. He gave further particulars as to the accident. It was a young horse that he had broken in, that the accident happened near the house, that it had taken place many years ago. Mrs. Anderson asked if that meant ten or twenty years ago. David answered that it was between thirty and forty years ago.

Even after this third communication Mrs. Anderson had difficulty in approaching Mrs. Macfie upon the subject. It so happened, however, that soon afterwards she spent a day at Borthwick Hall. During the day she was frequently impelled to speak but as often her courage failed her, and certainly Mrs. Anderson is not destitute of courage. At tea-time the force became irresistible to speak and she delivered her message. Mrs. Macfie was startled, and asked Mrs. Anderson what she knew of David Murray. Mrs. Anderson then explained the whole position how her information had been communicated to her in a supernormal way through Mrs. Falconer, the Edinburgh medium, and that she had been asked to thank Mrs. Macfie on behalf of David Murray for all that she had done for his family since the death of his master, Mr. Claude Macfie.

Mrs. Macfie was deeply surprised at this recital and said she had only been at Borthwick Hall thirty-two years but, that there was one of the maids in the house who had been in the service of Mr. Macfie during forty years and who had witnessed the accident. This maid was called and confirmed the statement made by the spirit of David Murray to Mrs. Anderson. She pointed to the spot near the house where the accident had taken place, and added that it was on a Sabbath morning as David Murray was driving his master to Church. Mrs. Anderson at a subsequent sitting asked David Murray why he had charged her with that special message. The answer given was that she was the first channel available to him through whom his message could be delivered.

This narrative interested me in many ways. I knew Mr. Claude Macfie slightly. He was keenly interested in temperance reform and other philanthropic work. He was a large-hearted, benevolent man, and Mrs. Macfie aided him in his philanthropic activities.

It was highly improbable that Mrs. Anderson at that time recently settled in the Stow Valley would know of the accident at Borthwick Hall which had taken place well nigh forty years before her settlement at Burnhouse, equally improbable that Mrs. Falconer in Edinburgh would know anything whatever about it, and yet here was an incident communicated in this supernormal way confirmed to the letter by the maid who had been in service at Borthwick Hall for well nigh forty years and likewise confirmed by the older residents of the Stow Valley. In this incident telepathy and the "subconscious mind" are ruled out.

People demand evidence. What is the evidence they wish? I have made enquiries myself of this incident and found that it is confirmed in the main particulars. Mrs. Anderson is willing to answer enquiries. But this incident is only one of hundreds, thousands of similar incidents all recorded and duly attested and which can be found in the records of the various Spiritualistic Associations throughout the land. Evidence! If enquirers are anxious to find the evidence, if they will only seek for it in an honest and earnest manner they need not betake themselves to these records. They will find the evidence in the deepest depths of their own consciousness: evidence

that is at once overwhelming and unanswerable. It is not so much the evidence that is needed : *it is the courage to admit that the evidence exists when once that evidence has been given.* A new era will have dawned when those in possession of the evidence are prepared to bear their testimony.

CHAPTER XII

GOD'S TELEGRAPH

"There are any amount of possibilities before us.
Humanity is in the morning of the times.

What its scope may be on this very planet a million years hence who is to say? There is every reason to suppose that the sun will not be extinguished for many millions of years and therefore this planet will be habitable, and the human race which has existed for perhaps twenty thousand or perhaps fifty thousand years has millions of years in front of it. What man will be then, I do not know."—Sir OLIVER LODGE.

In the volumes that have been collected by the Society for Psychical Research there is a mass of evidence that is accessible to all who are interested in this subject. Of smaller volumes "Raymond," "Towards the Stars," "The Wisdom of the Gods," "Northcliffe's Return," can be recommended. Two minor books, but of great importance so far as evidence is concerned, are "Rupert Lives," by the Rev. Walter Wynn, and "They All Come Back," an Australian *brochure* from the pen of W. Britton Harvey. These minor books can be purchased for one shilling. A very interesting volume "Other-world People" is from the pen of Mr. J. W. Herries. In this book Mr. Herries embodies the results of his careful enquiries. His story of "An Egyptian Necklace" and his account of the Ben Achallader letters give to his volume an exceptional interest.

One of the most convincing books on the subject is "Man's Survival after Death," by the Rev. Charles Tweedale, a clergyman of the Church of England, who has given his life's energy to establishing the fact that communication between this outward material world in which we live and that spiritual world towards which we are all so steadily journeying has been established. Our friends who have entered that spiritual world can still speak with us, can advise us, can help us in many ways. But what is far more important the Higher Intelligences who dwell in these supernal spheres, when they can find a fitting instrument can communicate with us as is evidenced in the volumes of the Rev. G. Vale Owen.

In many homes this means of communication is maintained and has to some extent taken the place of the family worship that at one time was widely observed in Scotland. At the period of the Reformation, family worship had to be maintained in every household; and from the Kirk-Session Records of Stow (where these pages are being written) it is evident that not only had every father to be the priest in his own household but he had to "conceive" his prayers. He was not allowed to read them. Where anyone read his prayers he was promptly brought before the Kirk-Session and dealt with. Such was the iron discipline maintained in Scotland during the Reformation period. On one occasion the Earl of Airlie had to appear in a white sheet before a Kirk-Session in Forfarshire because he preferred a walk on the Sabbath to listening to a long-winded sermon! We are a feeble folk in these modern days!

We have asked many ministers if such a scene as described by Robert Burns in the "Cottar's Saturday Night" is enacted in their districts, and somewhat sadly they have had to answer that such scenes are rare in the Scottish land to-day. And yet in this gathering of the family together for communion with the Unseen Presences and Powers there is a deep and abiding meaning. It was this communion with departed ones that explained in some measure the greatness of ancient Rome. The *Lares et Penates* was a fundamental fact in the life of the Roman people.

If family worship in many homes has to a large extent disappeared, a new form of communion is taking its place. Sir Arthur Conan Doyle has given an account of this form of communion in his book "Phineas Speaks." It is a remarkable volume and only partially discloses the revelations that have been made. That such acts of spiritual communion are sacred to those who take part in them is evidenced in many ways. In the majority of instances that we have witnessed, they are opened with the Lord's Prayer and the open Bible and only Divine inspiration and guidance are sought.

That gatherings of a very different character could be held we admit to be possible, but we have never learned that such gatherings are held in these modern days. During the period that witchcraft prevailed such gatherings may have taken place and this would explain what otherwise is wholly inexplicable. There is a mysterious subtle power that exists which can be used for the highest or for the basest ends. Used for

the higher ends the character of the individual is transformed, and hence we can understand how in the lives of the Saints the Divine and Ineffable became reflected in them. Used for baser ends the individual inevitably suffers. We cannot indulge a wicked thought, far less can we wield a wicked thought for the injury of others without the inevitable reaction upon ourselves, so that the moral tone of our life is lowered and the far-reaching effects of our actions return in a harvest of retribution that has to be reaped. One does not require to postulate a future existence to justify that hypothesis. During the brief period we spend in this Time-Sphere we can see this law amply vindicated. In the history of nations this teaching is sternly impressed.

During the last eighty years there has been direct communication between men and women living on this material plane and the departed spirits who live on the spiritual plane. No one denies that such communication existed in former eras of thought. The Bible is the proof of that. The Bible is the greatest psychic book in the world. It is literally crammed with psychic facts. But what has been denied and vigorously denied is the possibility of such communication being maintained in modern days. The great task of Spiritualism has been to prove that such communication is not only possible, but to place that mode of communication on a scientific basis. Science will yet conquer the world. The time is not so far distant when all religion will be on a scientific basis; and what cannot survive the rigid test of scientific enquiry will necessarily have to be surrendered.

Whilst we readily admit this to be true it is not to be assumed that we despair of the future of Christianity. So far is this from being the case that we believe a far greater future awaits the Christian Church than has ever been realized in the past. The patent fact to everyone is that the religion of Jesus has never been put in practice except in the case of isolated individuals. When men and women instead of believing in rigid dogmas begin to rule their lives in accordance with the teaching of the Master, then this world will be a world fit for heroes to live in. It is the heroic type of character that will again be called into existence. Jesus was in reality the greatest of heroes on the moral and spiritual plane, and hence his far-reaching influence in all our Western world. The "gentle Jesus meek and mild" conception will give place to a far truer conception of the Man of Nazareth, who if on the one hand He was the "Lamb of God" was at the same time the "Lion of the tribe of Judah." He was above all others the Great Pioneer, shattering, by His withering sarcasm, the false theological conceptions of His age, and opening up new spiritual conceptions that would illuminate the life of mankind. It is a common saying that Idealism does not pay in a pounds shillings and pence coinage. The Christ knew that, and He paid the price of His convictions to the bitter end, knowing in His deeper consciousness that through His sacrifice Humanity would be lifted nearer God. What is needed in these modern days is a new interpretation of the Scriptures and more especially a new interpretation of the Life of Christ not in books but in the practical experience of the individual.

This will be one of the inevitable results of this new mode of communion. If in many directions that communion has been on the lines of agnostic enquiry, it is equally true that in these more recent days many have contacted the Christ-Sphere, and there are some who claim to have direct communications from that sphere. The "Script of Cleophas" is an example.

That "Script" has awakened the interest of several of our foremost Biblical Scholars owing to the accuracy of its delineation of the conditions that prevailed during the Apostolic period. It is a book that well merits careful study.

Be that as it may, we are on the threshold of a new era of human thought. Wireless has become an established fact in our midst. A man by turning a screw can hear voices from Moscow, Berlin, Paris or Norway. If that is possible, and we know that it is possible, why should it seem to be so impossible that voices should speak to us from the Unseen World? The reply that is at once put forward is that there is a voice at Moscow or at Berlin or other broadcasting centres which accounts for the phenomena of wireless whereas the voice in psychic manifestations has to be assumed. But this is no mere assumption. The whole controversy that has been waged with increasing earnestness during eighty years has centred around this question: Is it possible that in these modern days intelligent communication can be maintained between the two worlds—the Seen and the Unseen Worlds?

For a large section of intelligent men and women this transcendent fact has been proved. It is not an

assumption. It is a great fact in Nature. As in wireless there is an intelligent voice at the other end so in psychic communications there is an intelligent voice "at the other end" to account for the communications that have been received. The phenomena of wireless has brought us appreciably nearer to an Unseen and Spiritual World and in the future wireless will gradually prepare the minds of many for the reception of these more recent spiritual conceptions. There is no religion higher than truth. What is true will remain when all that is exaggerated and misconceived will have passed away.

It is beyond our purpose to follow out the implications involved in this discovery. It may be briefly stated that scientific conceptions will have to be restated, and a great part of our theology will have to be rewritten. On the other hand our spiritual teachers may be comforted in the assurance that when they have declared to their congregations that there is a future life and a future world they have been proclaiming the truth, a truth that will be re-established on an unassailable basis.

We have endeavoured in these pages to set before our readers various forms of evidence that tend to support the belief that communication between the men and women living in this world and the men and women living in an Invisible World is possible. If even one of the multitude of psychic messages that have been received can be proved genuine that is sufficient to establish our case. Of the thousands of psychic photographs that have been taken, if even one of these can be proved to be genuine, that one photo-

graph is sufficient to prove that our beloved dead can still manifest themselves and reach us in mysterious ways.

As to the message I received from Kathleen, I can only repeat that I regard it as genuine. It carries in itself proof to me that it emanated from her intelligence. No one else could have sent it. Not one of Mr. Wilson's circle knew the facts that the message discloses. The writer of the message spelled the name Lamond with a "t." Kathleen insisted that it should be spelled with a "d." No one in Mr. Wilson's circle knew that Kathleen had frequently argued with me on the subject of Spiritualism. But Kathleen knew that. Why pursue the analysis further? The message has since that time been accentuated in many ways and has been verified by proofs that to my own mind are indisputable. I do not see that it is immediately necessary for me to table these proofs. But this I can state. I have turned aside from many tempting offers of service to devote the few remaining years of my life to making known the great truth that death does not end all, and that the future holds for those of us whose faces are towards the sunrise greater blessings than we have ever known on this side of Time.

Why Kathleen was taken from us at so early an age still seems an inexplicable mystery unless it was the Divine Purpose to bring me into closer touch with Spiritual realities. It was only when she disappeared as a visible being that I truly learned to love her. Scottish people are reticent as regards their feelings. Whilst she was working at my side I did not recognize

any special endowment on her part, but when she fared forth beyond my outward vision it was only then that the radiant Kathleen was revealed to me. God help us all, we do not see the divine messengers at our own firesides. We are too often blind to our greatest blessings. It was wiser, perhaps, that she should become to me a Spiritual Presence in whose light the visible creation takes on a new meaning, and through whom the distant heavenly horizons have drawn near. That she is working in the Unseen World with the same tenacity of purpose that characterized her in this world is made manifest by her activities through many channels. If any credence at all is to be given to her messages, whatever measure of doubt existed in her mind on this side of Time as to modern spiritual manifestations, that doubt has been dispelled, and she now regards this means of communication as a discovery of momentous importance which will eventually lead to a complete spiritual uplift in the experience of mankind. "The light is breaking," she declares, "in the East. We are at the dawning of a new day."

EPILOGUE

It is ever difficult to give up cherished beliefs more especially if these beliefs have been consecrated by Time. The creeds of our various Churches are hoary with age, and have become embedded in the national consciousness. The men who formulated these creeds were men of the heroic mould often risking their lives for the convictions they had reached. Let all honour be given to them. But a good deal of water has passed under the bridges since these creeds were drawn up, and several articles contained in them are not only out of date but alien to the modern mind. More especially is this true of the articles dealing with the after-life of the soul and the conditions that obtain in the interior world—what is known in theology as eschatology. That section of theology requires to be rewritten.

The Great War came as a thunder-clap. Speedily bereaved fathers and mothers had to ask themselves where the boys they had known and loved really were, and what they were doing. The Church was powerless to give a definite answer. It was then that Spiritualism became a recognized fact in our land for Spiritualism could give that answer. That answer is found in *Raymond* and other similar books. Many of the most prominent workers in the Spiritualistic Movement to-day were led through personal bereavement to investigate for themselves; and they are now on our public platforms testifying as to the joy their

recent knowledge has brought them. Their assurance upon these subjects is one of the extraordinary features of this controversy. They do not profess to believe. They declare WE KNOW.

There is one venerable protagonist on behalf of Spiritualism whose words have carried conviction to the thinking portion of our nation, and who in his later years has been more strenuous than ever in his advocacy of these truths. One of his later pronouncements merits our attention. In his Epilogue to *The Bridge*, a book of remarkable evidence compiled by Miss Walker, his Secretary, Sir Oliver Lodge states :—

“ If it were a question of the electrical constitution of the atom or the orbit of an electron as it was in the days of Galileo about the constitution of the heavenly bodies, and the revolution of the earth, I might be willing (under excessive pressure) to recant or deny or hedge over what I, nevertheless, felt to be true; for whether the earth revolves round the sun or *vice versa* is not a matter profoundly vital to humanity. Indeed, some disciples of Einstein might say that one mode of statement was as good as another, and that absolute truth about the motion of matter is impossible. But if it became a question of the reality of survival and persistence of individual existence with power to manifest affection and to give assistance across the gulph or veil separating one mode of existence from another then I trust, that if called upon, I should be willing to face the stake rather than be unfaithful to so vital and pregnant a truth—a conclusion so illuminating in our under-

standing of the meaning of existence, so instructive in relation to the scheme of the universe and so vitally affecting the hopes and aspirations of man."

These are weighty words and might well be pondered by every thoughtful man and woman. Yet great as have been Sir Oliver's contributions to the literature of this subject still greater, in our judgment, has been the scientific discoveries with which his name has been so prominently identified. He was the pioneer of wireless, and wireless is gradually attuning our minds to these larger and more definite conceptions. It has been foreshadowed that messages from the Unseen World may one day reach us through wireless. In any case, the fact that we can hear voices in Berlin and Moscow and Norway is preparing our minds for the wider knowledge. In many homes where spiritualistic literature is banned the wireless apparatus is in operation, and it may be that soon the apparatus for television will be there as well. Who, fifty years ago, would have dreamed that voices and music could be extracted from the air, or that vision across seas and continents would be possible? Science declares that there are forms of light that our eyes cannot see, that there are sounds that our ears cannot detect. Why should it seem so improbable that there are spiritual beings all around us of whose presence we are unconscious, or that there is a music from the inner spheres that our ears cannot hear?

The outward material universe has been discovered to transcend all ordinary comprehension. Does it seem so extraordinary that our conception of the

spiritual universe should be correspondingly enlarged? Kathleen in one of her later communications to me has told me that when she recovered consciousness on the other side she saw no angels with wings and harps, no glittering throne or streets of gold. What she found were some dear friends who were waiting to welcome her, and conduct her to a home where she could be tended and refreshed and prepared for her new environment. She has since her arrival in that Unseen World discovered how vast it really is, and that the "streets of gold and gates of pearl" may have their own place in it. There are many different "dwelling places" there, many different spheres fading into other spheres, heights and depths illimitable. It is a wide, wide world she has reached, and certainly far more beautiful than the somewhat limited planet she left behind her. She took the first opportunity she could find of telegraphing back to me that I was to hold fast the convictions on these subjects that I had entertained, and which have been confirmed for me in many ways.

It is this bigger world that is beginning to dawn on men's minds; and in view of its reality many of our earth values will have to be changed. The material greed of our western civilization has to be counteracted in some way. A man's true greatness is not determined by his bank balance. We need a new dynamic that will awaken within us the same measure of chivalry and devotion that were manifested during the War, the same moral and spiritual heroism that characterized the men and women of the Early Church, the same indifference to material interests

that were the outstanding features in the lives of the great thinkers of the East. Men must rise above themselves if they are to be "supermen." The old man as Paul phrased it has to go, and a "new man" must needs take his place. But if this conception is ever to be realized then we must no longer be content to gaze upon the Past. We must face the Facts and the needs of the hour, and listen to the Voices that are beckoning us onwards. We are all down on our knees before the Past. The time has come when we must stand erect and face the Dawn.

The extraordinary discoveries in recent years along the material plane are merely symbolic of the greater discoveries that will be made on the spiritual plane. The Two Worlds are gradually being drawn nearer to each other; and when these two worlds meet and become one an uplift in the spiritual life of mankind will take place such as cannot possibly be anticipated. But of one fact we may rest assured. There is a reality behind the dreams of prophets and of seers. We are on the way to a bigger and much better world. It is quite possible that before these greater transformations can be accomplished there may be serious upheavals alike in the outward and inward world. No great change can be accomplished without some corresponding cataclysm. Before Christianity became a world fact the Roman Empire collapsed. There may be wars and rumours of wars and floods and earthquakes but the great World Plan remains secure.

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